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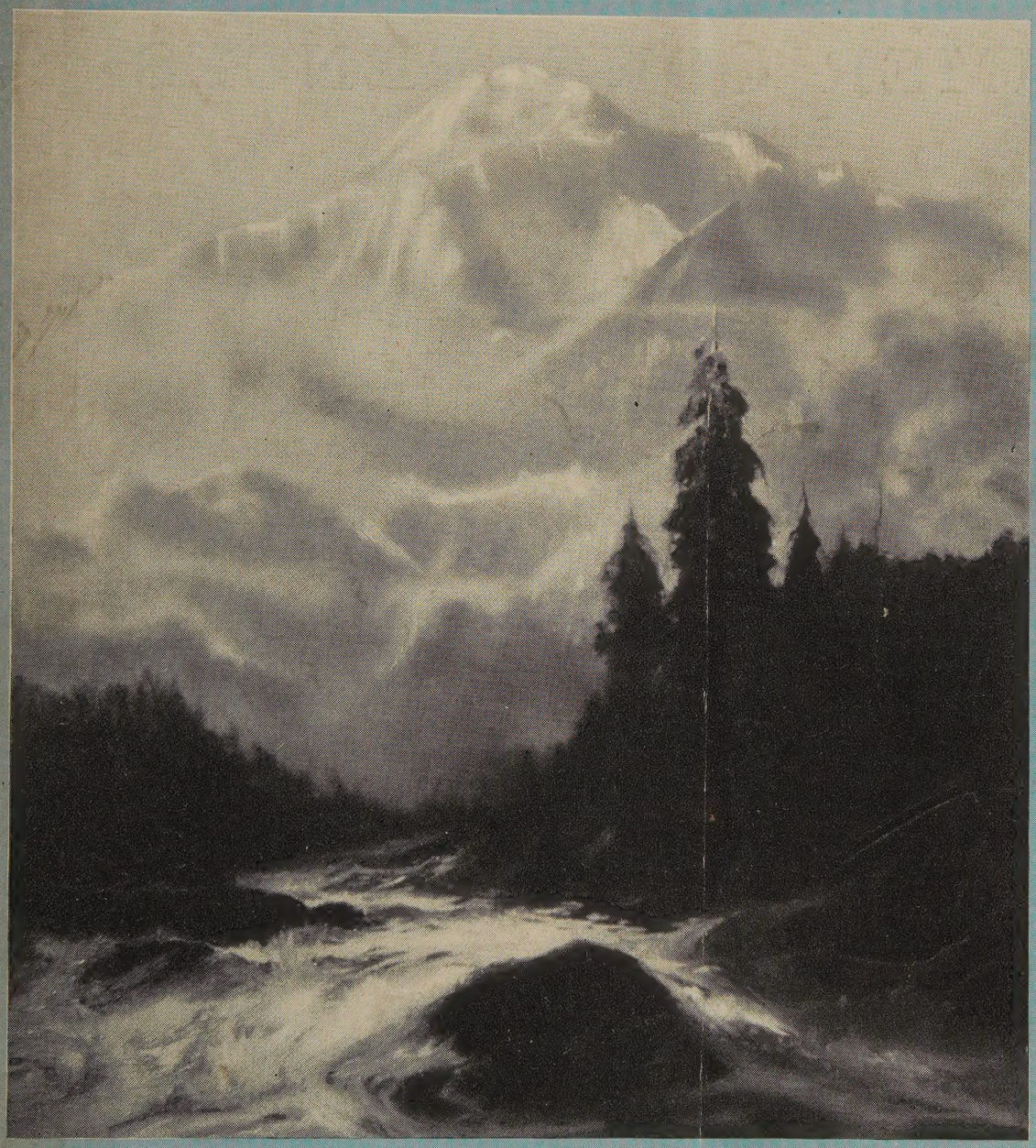

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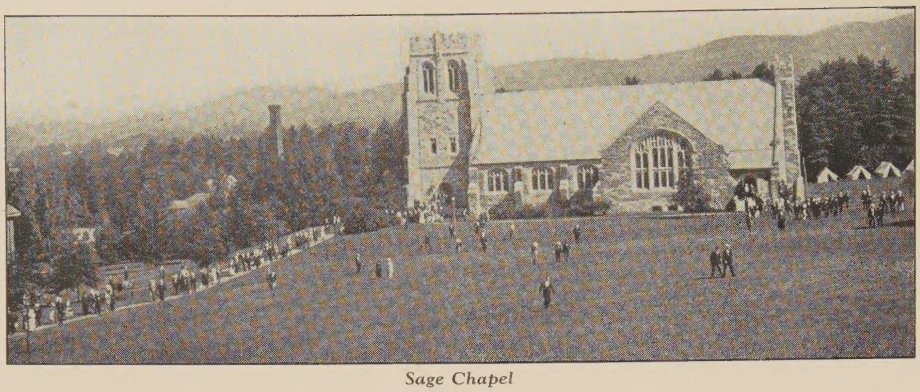

1933

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1933 Speakers and Leaders

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Dr. Charles R. Erdman
Dr. J. Stuart Holden
Dr. John Baillie
Dr. James Moffatt
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Dr. Arthur L. Kinsolving
Dean Luther Weigle
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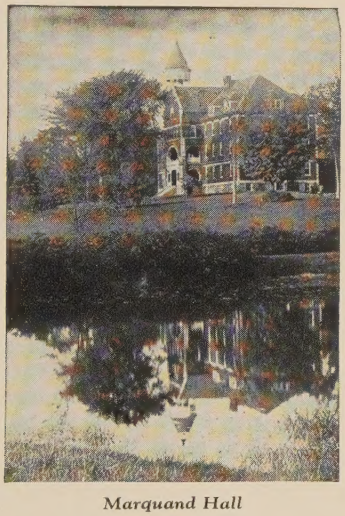

Marquand Hall

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Conference of Religious Education
July 18 to 28

General Conference of Christian Workers
July 29 to August 14

Mass. Christian Endeavor Conference
August 14 to 21

Gould Hall

CURRENT THOUGHT

✠ INCREASING KNOWLEDGE of Jesus requires increasing imitation of Jesus.—R. E. Speer.

✠ JUST TO PUT THE SEED in the place where God's powers are free to work on it, that is all we can do, but oh, the joy of doing even that moment's transfer!—I. Lilias Trotter.

✠ THE BIBLE is within reach of you. The luster is as fresh on the promises as the raindrops were under the glints of the sun this morning. Walk there with God in his own garden: all God's steps are comfort and promise to the meek who will walk with him! God is full of gentleness, and his gentleness shall make you great.—George Adam Smith.

✠ THERE IS NO REAL SECURITY in any happiness that is based on material comfort, good health and the like, though these may come to us and bring real joy if we take them from the hand of God. The real secret of life is in taking life from God as it comes and living day by day by his guidance. A great many of our troubles come from setting up our own ideas of what life should bring us, or of what its success will consist in, instead of directing our hearts and wills to find the will of God for ourselves and those we love, and leaving the rest to him.—James Reid.

✠ PRAY for the day's special opportunities and perplexities! Ask God's blessing on your appointments, on your period of refreshment, on the particular burdens the day is to lay upon you! You cannot weary God with your petitions, however small they may be. Jesus assures us that our Father scans the obituary column for fallen sparrows. He wants us to bring to him the little perplexities. It is so much easier to take to him the really big difficulties when once we have had enough confidence in his willingness to shed light upon the most insignificant requests. A man who prays only for himself and his own interests is yet miles from the kingdom. A Christian's prayers should begin at home and encircle the whole round earth.—Donald Carruthers.

✠ THE METHODISM OF THE WESLEYS was a combination of inwardness of personal religion, intimacy of Christian fellowship, and ceaseless evangelism. As a result, emphasis was placed upon religious experience, the class-meeting, and upon an eager search for lost souls. To these were added a social gospel that had a concern for the physical welfare of the people. To cure the ills of poverty and the evils of intemperance,

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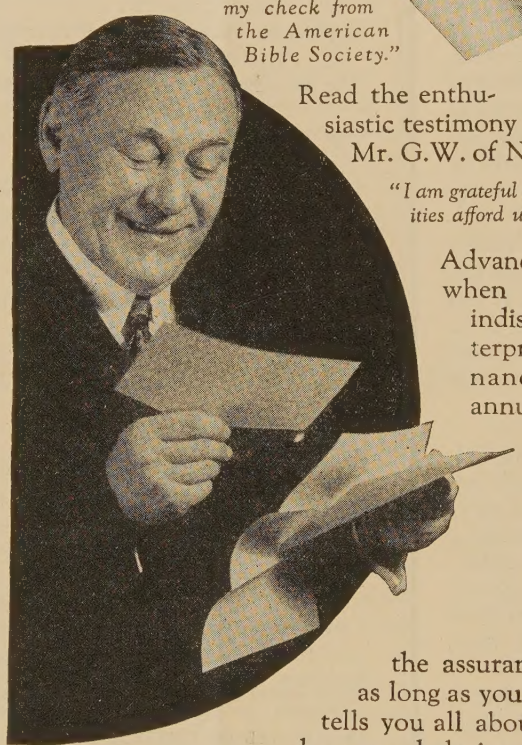

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and to provide medical aid for those who had no physician, all concerned John Wesley. This man with the warm heart and a passion for the unsaved was much more than an impractical religious enthusiast. He wrote books and sold them, and let no opportunity pass to improve the intellectual attainments of the people. In a word, whatever concerned the welfare of mankind commanded the best efforts of the Wesleys.—Christian Advocate.

✠YOUTH used to be regarded as the time of dreams, hopes, illusions and aspirations. I wonder if there are any dreams or hopes left? I cannot help saying that life is defrauding, cheating its young men and women unless it gives them a world in which dreams are not impossible.

Life asks of youth that it salvage a chaotic and broken and wrecked civilization. Shall youth shrink, withdraw from the arena, or shall it willingly take over the biggest repair job in history? Life looks to youth for the rightful utilization and perfection of the instruments of life, from radio with its banality to education with its more numerous banalities.

World leadership belongs to youth. For twenty years the old leadership has tragically and criminally failed. It has all but brought the world to ruin. Youth has before it the mightiest task ever known, with a world to be remade as its prize.—Stephen S. Wise.

✠THE CRY OF THE WORLD TODAY is a demand. We have heard much of the "wistful" search for truth, the "wistful" turning to God, but there is nothing wistful about the ordinary man today. God is for him the alternative to chaos. The gap in his thinking, in his standard of conduct, in his relationship with others, needs to be filled by God.

Let us postpone our policy of adjustment and proclaim a living faith in a living God! Changes of interpretation are as variable as fashion in women's clothes. We are at present wearing a costume made by Karl Barth, which is uncommonly like one of the early Victorian modes. There is abundant drapery, and the form is well concealed. Within the church the pendulum swings backwards and forwards, and the presentation of the faith varies according to the mode of scientific thought. But this is a declaratory moment in the world's history. Every one who has something to give must give it. Adjustment and reconstruction will come, *must* come, later. But the note of today is urgency. The old war weariness is gone. Humanity is on the march again. And whenever man turns there is a gap to be filled.—Canon Rogers.

THIS MONTH

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RECORD OF CHRISTIAN WORK

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NEXT MONTH

The Pastor and Evangelism
Wm. S. Mitchell

Jesus before the Governor
G. Campbell Morgan

Illumined Memories
Charles R. Erdman

The Introduction to the Book of Job
Adam W. Burnet

Crusades and Missions in Palestine
Millar Burrows

Also Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics — Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

Young People and Their Many Distractions

Thirty amusements or external distractions now exist and call to the younger generation where in 1900 there was only one. The result, strangely ignored by our public men, is that concentration of interest or purpose is so difficult as to be almost impossible for those who are now in the twenties. They must always be opening their minds to some fresh external stimulus, a drive in a car, a visit to the picture-house, a dash to a night-club, or some other of the many diversions which modern life provides. We cannot be surprised if they lack singleness of purpose, if they have no inner life, if they are restless and ineffectual, if they cannot content themselves with work of which the fruits are certain to come slowly.

They are victims of the great mechanical age. And because modern life calls them to amuse themselves in a hundred ways, they soon find that the roots of their being are drying up. The contemplation which art requires, the meditation which religion requires, are strangled within them by the dense and poisonous overgrowth of objective interests. They alone can save themselves, and they can save themselves from spiritual atrophy only by resolutely refusing, as Odysseus refused, to be sidetracked by the sirens. If they do not, the trade, the art and the literature of our century will inevitably become invertebrate and feeble.

Concentration was never more difficult to practise than it is now, but concentration and firm self-discipline alone can enable us to give our century a rich and powerful character.—Clifford Bax.

The Powers of Darkness

It is significant that Scripture never speaks of the powers of night, but always of the powers of darkness; and it is of deep significance that evil spirits in intercourse with men require darkness even at midday, without which—for reasons not clear to us, but extraordinarily corroborative of Scripture,—they cannot operate. Not only is this a darkness which on occasions past numbering has favored spirit deceit or mediumistic fraud, but where the proofs of spirit activity are indubitable, and for that very reason, it has revealed beings native to darkness and physically and morally acclimatized to sin.

In the latest phase of psychical research a writer, recording the careful scientific handling of one of the most efficient mediums living, an Austrian, incidentally stresses the point. He says:

"The alleged necessity for the séance to be held in darkness is the initial stumbling-block in psychical research. In the case of Rudi darkness seemed to be one of the essential conditions, for he constantly alleged that light interfered with the development of the power. Thus, after a photograph had been taken by flashlight Rudi complained that the power was destroyed. When one of the sitters had to leave the séance-room during a sitting and carelessly left the door open so that the lamplight of the hall entered the room, Rudi could produce no phenomena for one and a half hours thereafter. For some unknown reason darkness is an optimum condition for the emergence of the unknown power."

So also Dr. Glan Hamilton, in a record of a thousand scientifically conducted séances, says:

"All took place during total darkness."

It brings into sharp relief an apostle's word (1 John 1. 5), "God is LIGHT, and in him is no darkness at all," neither physical nor spiritual darkness. And awful is the fate of latter-day apostates, for whom, since they loved darkness after living in the light, "THE BLACKNESS OF DARKNESS hath been reserved for ever" (Jude 13).—"The Dawn."

Beautiful June Is Here!

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Spiritual Progress in Papua

Living the New Life

MISS MARY ABEL

One man, named Bokamani, attended a gathering at one of our stations. There he was deeply convicted of sin, and in a wonderful way was born again. Returning to his own village, where there was not a single Christian, his first thought was to tell his neighbors this great news. As he was praying about it the Holy Spirit guided him to go back to his village and say nothing for at least a fortnight, but to live a life as near like Christ's as he knew how.

An old man lived in his village whose joints were painfully set, and whose only means of getting about was on his hands and knees. Bokamani carried this old man on his shoulders to the river to bathe every morning and evening. He also visited the sick (who are often turned out of their houses and shamefully neglected), and in many other ways he "went about doing good." Before the end of the fortnight people began to question him, all this was so foreign to them. The whole village seemed to have been blessed since his return. What did it all mean?

Bokamani's time had come to testify. He gathered the villagers together and told them how his own burden of sin had been lifted, and how the love of God had come into his heart. He told them of the new power over evil which he had experienced.

Because of this man's witness and the testimony of his life many came to know the Lord. Fortunately Bokamani can read a little, and now this small group of Christians gathers together to pray and read their Suau Gospels.

The enemy is always at large, so that you with us must "fight the good fight of faith" for these young Christians!

A Papuan Leaders' Conference

RUSSELL ABEL

We have just spent a busy week at Koeabule, where we had a memorable Leaders' Conference. Shall I ever forget it?

There were about 180 present from many parts of the district, all in positions of authority in their local Christian communities. Some were ignorant, unable to read or write, yet that heathen people, as well as village Christians, look upon

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Jesus and the Multitude

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When he saw the multitudes he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. Matthew 9. 36.

When Jesus saw the multitude,
The weary, hungry multitude,
He saw them not as you and I,
Who might have bade them go and buy:
He saw them each as each had been,
He saw them each as each was then,
Yea, with his eyes of deity
He saw them each as each might be.
The people thus before him stood
When Jesus saw the multitude.

When Jesus saw the multitude,
The anxious, waiting multitude,
He saw the faces dark with care,
He saw the heads of whitened hair,
He saw the lives that sin had marred,
He saw the hearts insensate, hard,
He saw the hidden deeps that lie
Concealed from human scrutiny,—
He saw it all—and understood—
When Jesus saw the multitude.

When Jesus saw the multitude,
The restless, troubled multitude,
They were as sheep unshepherded,
Wide-scattered, languishing, unfed:
He saw the hunger in their eyes,
He heard their dumb, unuttered cries:
They were, to him, a harvest-field
With few the reaper's blade to wield,—
No wonder his great heart o'erflowed
When Jesus saw the multitude!

Still Jesus sees the multitude,
The fev'rish, fainting multitude:
Still with compassion he is moved,
On us, on all, whom having loved,
He loveth even until now
As when the thorns were on his brow,
And still he offers living bread
To ev'ry famished soul unfed:
He standeth yet as once he stood,
And sees, and loves, the multitude!

---

these men as examples of the Christian faith and life. It is necessary that they should absolutely know the secret victory in their own lives, and be able to testify to God's power and control.

We did not plan a series of meetings. The situation seemed too urgent, and that kind of thing too remote for primitive Papuans with their fierce struggles and the all-enveloping evil in which they live. We divided the crowd into small groups of about twelve in each. These groups were led by Kwato workers, but we asked the Holy Spirit to take charge. There was entire freedom, all trying to find out the cause of failure and the remedy. The workers sought to help the others by telling their own experience of the Lord's power to keep and to overcome sin in its many subtle forms. There were many confessions. Thank God, every one was anxious to be made whole!

Both white and Papuan workers were kept hard at work until late at night, with private interviews without number and the all-important work of prayer. One evening, when many were in the grips of a great struggle, we workers went apart for prayer together. Occasionally choruses were sung, and we learned later that many were helped by the thought that we were praying for them. For some those prayer-choruses, heard in the distance, proved a battle cry of the conquering Lord.

The first great step was reached when people realized that they were clinging to or hiding behind the things they were asking God to remove from their lives. The Holy Spirit convicted them of this, and taught them to love God. This brought a hatred of those things that he was asking them to throw away for his sake: things which ranged from shyness and unwillingness to untruthfulness, dishonesty, impurity, disobedience, the domination of betel-chewing, and similar bondage. Above all there was the lack of love, which was universal. The Holy Spirit had many elemental things to teach about love and Christian marriage that were new to these Papuan Christians. In Papua a man's wife is more like his general cook, except that her relations with him mean a life of irritation and bickering.

After the conference nearly every one went away with a conviction of a definite work to do. The new obedience had to be translated into daily practice. Confessions and apologies must be made. Past sins must be put right. Testimonies must be given in the village. We were led definitely to put what we indulgently term our "weakness" firmly beyond the pale, and to prove God's deliverance from them. Half measures are not enough in a country like Papua.

I recall one of many impressive moments, when an old man spoke in a calm, determined voice:

"The Spirit said to me, Mahiligaga, go back to your village and love your wife, and share these things with her!"

The climax occurred early on the last morning, in the intense calm in which day dawns in Papua. All gathered by the water's edge to witness 50 men follow their Saviour to the cross and be identified with him in baptism. We sang praises as we watched this triumph, and then adjourned to a lovely shady spot under a grove of rosewood trees to hold an open-air communion service. Over 300 people were present at this gathering in Koeabule; then we scattered to the four winds.

The RECORD is a joy and inspiration to me. I am deaf, and can no longer hear a sermon even with the aid of instruments, so the extremely fine sermons I read in the RECORD, and the religious news, are spiritual food for me. I have subscribed for the RECORD for over 20 years, and hope to do so until I die.—New Orleans, La.

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RECORD OF CHRISTIAN WORK

A. P. Fitt
EDITOR

Volume 52 East Northfield, Massachusetts, June, 1933 Number 6

✠ THE PRESENT POPE, PIUS XI, will be known as the missionary pope. During the first ten years of his pontificate 123 new fields have been entered, 4000 new missionaries sent out, and 1330 native priests ordained.

✠ SOME ONE TELLS OF A JEW whom he overtook between Jerusalem and Mount Olivet. Asked why he took that road the Israelite replied:

"We orthodox Jews are watching the signs of the times, and we can come to no other conclusion than that the day of the Messiah must be at hand. I read that 'in that day his feet shall stand upon the Mount of Olives' (Zechariah 14. 4), and therefore I have walked from the Holy City to Olivet every day for 14 years so that I may be there to welcome him!"

✠ THE AMERICAN BIBLE SOCIETY has just published two new editions of the Bible.

One is in sizable boldface type, pronouncing, with flexible covers, round corners, and color under gold edges. The running titles are new, and clear. Another helpful feature is an Alphabetical Index of the books of the Bible. This edition can be obtained for 50 cents in cloth covers.

The other edition is smaller in size, and is made by photographic reproduction from the plates of the larger book. It comes at only 25 cents.

The American Bible Society circulates Holy Scripture without note or comment, and without purpose of profit.

✠ AN AMBITIOUS WORLD PROGRAM of Christian education by weekday radio broadcasts has been planned by Margaret J. Rankin of Ashton, Idaho. The plan, which was presented in poster form at the World's Sunday School Convention at Rio de Janeiro, has now been written out, a typed copy marked "Copyright" being received by this magazine.

Religious education by radio is as practical, the author holds, as education in other subjects, where it has been found effective.

The lessening of Christian education in the home leaves the way open for instruction from outside.

The proposed radio plan embraces children's vesper services, home and church schools, parents' and teachers' classes, vacation schools and other features. Dreams of the future include television and electrical transcription.

✠ THE WORLD'S SUNDAY SCHOOL ASSOCIATION is considering the advisability of locating an office in Geneva that it might make a more direct contact with the world forces that center there about the League of Nations. There are seven religious organizations already located in Geneva:

World Alliance for International Friendship through the Churches
Life and Work Committee of the Stockholm Conference
European Central Office for Interchurch Aid
International Missionary Council (Department of Social and Industrial Research and Counsel)
World's Committee of the Y.M.C.A.
World's Committee of the Y.W.C.A.
World's Student Federation.

"It would be a good thing in the judgment of many," says General Secretary Robert M. Hopkins, "if the WSSA could be represented here also, for of course the religious education forces represented in the WSSA are tremendously concerned with the issues that are centered here, world peace, disarmament, protection of women and children, anti-opium activities, and the like. We must give serious consideration to the part which the WSSA should play in these world issues through a more immediate representation in Geneva."

✠ THE NATIONAL TEMPERANCE ORGANIZATIONS have adopted a uniform pin for all friends of the Eighteenth Amendment to wear and display in the present temperance emergency. This is an attractive pin, with a gold alloy rim, carrying the slogan "Retain 18th Amendment."

The pin has been designed and produced by the new National Prohibition Emergency Committee which was brought into being at the dry temperance conference held in Washington last March to make plans for the fight to retain the Amendment. The national W.C.T.U., the Anti-Saloon League and the other 34 national temperance organizations are coöperating in the functioning of this united committee. Col. John E. Edgerton, former president of the National Association of Manufacturers, is the temporary chairman of the committee, and the committee headquarters are at Washington.

The uniform pin is intended to accomplish two things,—to display the strength of the dry forces by identifying millions of dry sympathizers and to benefit the finances of the dry organizations. The pins will be sold to individuals for 25 cents each, and the profits will go into the treasury of the various dry organizations. Quantities can be obtained from the offices of any of the national dry organizations or from the National Prohibition Emergency Committee, 642 Investment Building, Washington, D. C.

✠ A LITTLE ITALIAN IMMIGRANT BOY, 12 years old, entered the public schools of the little town around a huge stone quarry in Pennsylvania. Everything was strange, but as he began to speak English he began to understand what went on in the schoolroom. One of the most interesting times of all the day was when the teacher read from a book called a Bible the first thing in the morning. The words of that book stayed with the immigrant boy.

Soon he was old enough to go to work in the quarries. He wanted a book of his own like the teacher read from, a Bible. So with some of the first money he earned he wrote a letter to a publishing house ordering a Bible. It was the first Bible to come into his father's house.

Neither the father nor mother could read it, for it was in English. But the boy could and did read it. At that time the family was living in Youngstown, Ohio.

Then came the World War. The Italian young man volunteered to fight for his adopted land. During the War he fell in love, and married soon after it was over. Seeking a favorable location for his home, he came South, settling in Cordova, Alabama. The Bible came with him, for he read it constantly.

One day he was invited to attend a Baptist revival meeting. There he found "My Lord and Saviour, the One whom I had sought for years," as he tells it.

This Italian today is home missionary at Birmingham, Rev. A. Pucciarelli. Little did that teacher know what long events were being set in train by the reading of morning lessons from the Bible in that little grade school in Pennsylvania long ago!

Spiritual Birthrate of a Church

A unique and striking analysis of the annual rate of additions by confession of faith in the synods of the Presbyterian Church, South, compared with the total membership, has been undertaken by Rev. David Worth Roberts, D.D. It affords much information and raises several serious questions.

This rate is sometimes called the Evangelistic Index of the church, but Dr. Roberts prefers the term Spiritual Birthrate as he feels it is more suggestive of the experience of conversion and more expressive of spiritual vitality.

The Spiritual Birthrate is determined by dividing the total number of confessions of faith by the total membership of the church for whatever year this rate is to be found. For instance, in the year 1931-1932 the Presbyterian Church, South, reported 21,352 confessions of faith for a total membership of 468,532. This is a Spiritual Birthrate of 4.55 per cent.

Dr. Roberts has applied this process to each of the 17 synods over the period of 12 years 1921 through 1932. The results are represented on a chart which indicates whether each synod is above or below the Assembly average for each year.

Two synods, Appalachia and Texas, are above the average for every year. Three synods, Mississippi, South Carolina and Tennessee, are below the average every year. The one colored synod is above the average in all but one year. The ups and downs of the other synods can usually be traced to concerted efforts and evangelistic campaigns, or the lack of special effort.

Among questions that arise for consideration are:

"Does this study indicate that the home missionary is our most effective evangelistic worker, and if so what about our present abandonment of this work?"

Would the methods used by the leaders in the aggressive synods help in producing similar results in those synods which are consistently below the Spiritual Birthrate of the Assembly?

What are the conditions in the less productive synods which render a high Spiritual Birthrate especially difficult?

Is it possible that these synods have reached a state where Presbyterianism has no vital appeal to the population?

What effect does the financial status of the various synods have upon the Spiritual Birthrate?

"Is it possible that the attention and energies of our leaders have been dissipated in other fields of service to the serious neglect of this most important phase of the kingdom's work? Are not the fields still white and the laborers too few?"

An article in the "Christian Observer" of Louisville, Ky., of date March 15, gives Dr. Roberts' full analysis and a copy of his chart. What would a similar check-up in other denominations reveal?

The Spirit's Fulness

All our natural powers quickened;
Soul-transforming apprehension of truth;
Accumulation of moral and spiritual power;
Absolute assurance of truth;
Conscious fellowship with the Father and Son;
Deep and permanent spiritual blessedness;
Unity of the Spirit.—Asa Mahan.

Safeguarding Marriage

Ministers are urged to take their responsibility for the success of marriage more seriously in a statement and appeal issued by the Federal Council of the Churches of Christ in America. The statement emphasizes the need of educational preparation of young people for marriage, and the value of personal counseling by the minister. It protests against any commercialization of marriage, and appeals for dignity and reverence in the marriage ceremony.

The statement, entitled "Safeguarding Marriages," is in part as follows:

"Most couples are married by clergymen. This is true even of many who approach marriage without definite Christian convictions, and is explained by the fact that for centuries marriage has been a concern of religion. Doubtless also these people go to the minister because they feel that marriage is a relationship of the most sacred character. The part which the minister plays in the event brings him into an influential and responsible relationship with the new family. Therefore the Committee on Marriage and the Home offers the following recommendations to ministers on the safeguarding of their marriages:

Educational Preparation for Marriage

"Educational preparation for marriage should be given a place in accordance with its great importance. In this education the home, the school, the church and other character-building agencies, and the young people themselves should participate. The instruction given should deal with the principles of happy and successful marriage, such as ideals for the home, wise choice of partners, the wide range of marital adjustments, home management, children and their nurture, and especially with the place of religion in individual and family life.

"Pastors have a long continued opportunity to assist their own people in their preparation for marriage. This assistance can be given by promoting education for homemaking as an important part of religious education in the home and the church, also by sermons and lectures, by the use of appropriate literature, by instruction to groups of engaged young couples, and by directing them to further sources of information.

Pre-Marital Interviews

"As a part of this preparation for marriage, the Committee believes that pastors have an opportunity to give great help through pre-marital interviews. Many ministers have done this regularly for years with the most gratifying results. Some hold conferences with the two together, and others separately. These interviews while frank should be considerate, and should be guided by circumstances and by the needs of the young persons as they come out in the interview. Through them the minister may assure himself that the marriage is in accordance with the laws of his state and of his church, and that the young people understand the seriousness of the step which they are taking.

"Especially will the minister take occasion in these interviews to bring out the religious backgrounds, points of view, associations and interests of those about to be married, and he will aim to bring the utmost help and inspiration of Christian faith into the life of the new family, knowing that no marriage can rise to the level God intends it to reach except by the assistance of his grace.

THE MARRIAGE CEREMONY

"Marriages should not be hastily planned, nor solemnized by strangers if this can be avoided. Young people should be married by their own pastor, if possible, or by a clergyman in their community. When they are married by a stranger in a strange place the occasion is robbed of some of the social and spiritual values that ought to be present, and the new home is deprived of the permanent value of the counsel and fellowship of the minister who has married them.

"While weddings may be frequent in the work of a minister, to the young people themselves their own wedding is an event of a lifetime. Therefore, the minister should make it impressive, dignified, and beautiful. He should also encourage simplicity. Above all, he should do all in his power to give it religious significance.

"Commercialization of weddings, whether by ministers or civil officials, and degradation of marriage by stunt weddings, by advertising for them, or by using them for advertising purposes, is shocking and anti-social. All of these practices mean that weddings are conducted without sufficient regard for the sacredness of the ceremony, or the spiritual welfare of the persons involved, and they make improbable either the premarital instruction or the later pastoral service which the minister ought to give.

LATER PASTORAL SERVICE

"Every marriage opens a door of opportunity to the minister. He has the confidence of the young people, and they feel that he has had a vital part in the founding of their home. This gives him a favorable opportunity to be a spiritual counselor and guide, and to help them in case difficulties should arise between them.

"The Committee recommends the organization of classes or clubs for young married people in the churches. In these classes, through friendly association, discussion, reading or lectures, homes may be brought to a higher religious level and help will come in parent-child relationships, marital adjustments, emotional difficulties, and personality problems.

"Both in the personal ministry of the clergyman and in the program of the church, a more definite and intelligent ministry of religion to home life needs emphasis. Above all, in dealing with these delicate and vitally important matters the minister must work reverently, himself keeping near to God and securing the best training within his reach."

A missionary is preaching on the street in Quito, Ecuador. Numbers become interested in the gospel message and wish to know more. Missionaries are calling for thousands of gospel books to give to those enquiring for more light

Here and There in Other Lands

✠ BEFORE THE WAR the Turks issued about 25 drink licenses in Jerusalem. There are now about 400, and the number throughout Palestine is about 970.

✠ BEYOND THE KHYBER PASS is closed Afghanistan. Near the entrance to the Pass is Jamrud, where there is a Christian church. Sturdy Indian sweepers form the congregation. The Muslim Pathans assure them that the British will leave Jamrud and then they will all be killed. More than once a hail of bullets has rained upon the church walls. But Jamrud church still stands, and the Indians keep singing their hymns.

✠ GANDHI has come to apply the word "harijan" to the untouchables of India. It means "a man of God." God is preëminently the friend of the friendless, he says, the help of the helpless, the protector of the weak. If, therefore, any body of people can be described as men of God, surely it is the forty millions or more of Hindus who are classified as untouchables.

The word harijan was used by the first known poet-saint of Gujarat, and is free from reproach.

✠ WOMEN SECRETARIES are at work in the Y.M.C.A.'s of Jerusalem and Cairo. Experience has shown that the right kind of women can render great service in these men's organizations.

Speaking at a farewell party given to a woman secretary in Egypt a Mohammedan lawyer, turning to her father, said:

"Since your daughter has been with us we have come to wish that all our women were 'Jane Does.' "

✠ THE MUHAMMADAN MOROS in the Philippine Islands are being taught to read. The first Scripture has been placed in their hands.

The teaching staff discovered three key words, each composed of four consonants. These twelve consonants are sufficient for the Maranaw dialect, and by varying the usual number of vowels every word can be readily constructed. Three thousand people a month have been taught, and the total now numbers 34,000, or about one-third of the Moro people.

Evangelism is following literacy.

✠ THE AFRICA INLAND MISSION has 220 missionaries with a thousand native colleagues who are preaching at 50 stations and healing the sick in 40 hospitals and dispensaries Over 10,000 children learn of Christ daily in 400 rural schools.

Here are some difficulties to be prayed over: Commercial development brings higher wages and breeds love of money and spiritual indifference. Vile secret societies, lax morals, and cruel animistic customs call for unsleeping vigilance and the maintenance of spiritual power.

✠ "AFTER SOWING THE GOOD SEED here at Port-de-Paix for seven years and on the island of La Tortue for five years," writes Rev. J. Alfred Pearce of the Haitian Gospel Mission, "the Lord is now permitting us to reap a splendid harvest. Only last week one of our evangelists (unpaid) who lives 37 miles from here, and who was the only Christian in his district, walked into the Mission House, accompanied by five converts, the first fruits of his labors for the

Master. They remained with us three days, which gave us an opportunity to hear the declaration of their faith in the Lord Jesus as their personal Saviour, and how they have been delivered from the worship of demons and offering sacrifices to appease the spirits of their ancestors."

The evangelist is now busy in his spare time teaching these converts to read the New Testament, and to observe all those things which the Lord commanded.

✠ EGYPTIAN OFFICIALS have been impressed by the solid success of a Christian club for working boys, started by missionaries, in the Bulac slum area of Cairo. A club for girls and an infant welfare center were added later. Recently, an up-to-date building to house these and a *Church Missionary Society* school for the blind were erected through the generosity of the British colony in Cairo and friends in Australia. The Bulac slums, formerly too dangerous for European women unattended to venture into, have become completely changed.

Gindi Effendi Ibrahim, the blind evangelist, has been appointed by the Egyptian government as inspector of work among the blind in government schools. Christianity in Muslin lands is on trial as never before. Really practising European Christians in government circles, or those engaged in business, commerce and the professions, exercise an influence for good upon the native mind. There is a desire and concern in Egypt that the work of missions should have in full measure this helpful coöperation.

✠ THE HISTORY OF THE EARLY CHRISTIAN CHURCH in Egypt and in the districts now known as Tripoli, Tunis, Algeria and Morocco deserves to be rehearsed again and again for the sake of the many valuable lessons to be gained therefrom. In all the centuries of Christendom the history of no single portion is so fraught with triumph and tragedy, greatness and meanness, persecutions and persecuted, victory and defeat, orthodoxy and heterodoxy, fraternity and perfidy as is the history of early Christianity along the south shore of the Mediterranean.

Introduced into Egypt and into North Africa in the first century, Christianity made considerable progress by the time of Origen and Tertullian in the early 3rd century. It came to what was perhaps its zenith in the early 5th century, and was made practically extinct by 698 A.D., when the Mohammedans captured Carthage. It eked out a miserable existence for the next nearly 900 years, and finally became totally extinct, except for the Copts in Egypt, in 1583. —Gaius Jackson Slosser.

✠ "PERSECUTION OF CONVERTS IN ARABIA from Mohammedanism to Christianity can still be rigorous," writes Rev. W. F. Smalley in the "Moslem World."

"Last year at the feast period in April a convert was taken by the authorities. Koranic arguments were brought to him, and he answered from the Word of God. Promises of a good position with a large salary were made. He was assured of a wife, daughter of the faithful, to become the mother of his believing children. He had only to assert that he was a Moslem, and no Christian. He refused to do so. Then sleep was denied him, and when he would drop from exhaustion someone would come and in no gentle way awaken him. Every now and again someone would rush at him with drawn dagger and threaten to kill the 'infidel.' When he was caught reading the Bible it was burned and he was beaten.

"All this is part of what it costs a Moslem to become a Christian in this year of grace and in an area where there is a strong restraining influence exerted by British officers. Witnesses have been brought to state on oath that this man trampled on the Koran and cursed the prophet of Islam. He is forbidden to leave the town, and he never knows what is going to happen to him next."

This is typical of hundreds of chain gangs in the South. The prisoners are usually employed in road-building. At night they are locked in the wagon cages

Wales' Goodwill Broadcast

The text of the Welsh Children's Message broadcasted on Goodwill Day, May 18, is as follows:

"Boys and girls of all nations, we, the children of Wales, once again warmly greet you on Goodwill Day.

"In this springtime of 1933 there are all over the earth millions of children who are unhappy because their fathers and brothers have no work to do. We do not know why there should be so much sorrow in a world which is so beautiful, and so much want in a world which is so rich.

"We believe that this would not happen if all the nations to which we belong would live and work together as members of one family, trusting each other and enjoying together the riches of the earth. We believe, too, that by our thoughts we can help to bring this new spirit into the world.

"Let us, then, on this Goodwill Day, millions and millions of us, unite in one great thought of peace, peace between the peoples and peace between the nations! With the faith that can remove mountains our thoughts will change the world."

Baptism of 353 Persons

The Karen Theological Seminary of Insein, Burma, is distinguished for evangelistic activities in many forms. Gospel teams of faculty and student members have gone throughout Burma during several years past, and calls have come from India and Siam and other nearby lands. The fruitage of such work abounds.

A few months ago a notable gathering took place in a village by the side of a lovely lake. On Sunday on the lakeside there gathered some six or eight hundred people. In the edge of the water stood 12 men in white coats. From the near edge of the water there came down to these men one after another candidates for baptism who had already been accepted by their churches in nearby villages. After something over an hour it was reckoned up, and 353 persons had confessed Christ by baptism.

It was a moving sight. More than half came from families that had found no satisfaction in Buddhism and were now seeking it in Christ.

In this section the gospel teams had toured some three years ago. The village pastors and the district evangelist among the Pwos, who is one of the leading men in Burma and who two years ago represented the Karens of Burma at the India Round Table Conference held

ECHOES OF EVANGELICAL HISTORY

in London, have been stirred up with the power of the Holy Spirit, and this is only a part of the result. In other sections there have also been other baptisms.

America's Influence in the Near East

At the present time in Persia, Iraq, Arabia, Mesopotamia, Syria, Palestine, Egypt, Turkey, Greece, Bulgaria and Albania there are more than 600 American missionaries and educators stationed at widely separate centers, engaged in social, religious, educational, literary, medical, child-welfare, economic and general betterment operations, associated with many times that number of trained nationals, who have caught the same spirit and who are taking positions of leadership. In most instances these are operating in and through institutions established, some of them, two generations ago, and which are today recognized by the governments and people as of supreme value to the countries themselves.

In times of famines, plagues and human tragedies of every nature these American men and women have remained with the people who suffered, and have been the channels through which streams of beneficence have flowed to the aid of the distressed. In this service martyrdoms have been not a few, but never desertions.

America's paramount influence in the Near East is that exerted by the American foreign missionaries and the enterprises and institutions which have sprung from their work. All of the American educational institutions, publishing houses, medical plants and hospitals, welfare and charitable organizations now in the Near East are the direct outgrowth of the missionary work, begun over a hundred years ago and continued to this day.—James L. Barton.

Renaissance in the Far East

DR. E. STANLEY JONES

There are parallels between what is now taking place in Asia and what took place centuries ago in Europe. For a thousand years Europe was under the sway of tradition. Life was static, unprogressive. At the end of that period came two great liberating movements. The first was within the mind. We called that the Renaissance, or the new birth of the mind. This new frank attitude toward life brought in change, revolution in every single department of life. Out of this new thinking the scientific age was born and we had a vast amount of power.

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of thy pierced hand:
Thy way is in the sea and air,
Thy world is open everywhere!
—Frank Mason North.

The other movement we call the Reformation. It is wider than the Reformation of Luther. It means the sum total of turning back to the personality of Christ for sufficient resources by which to live.

In Western civilization the Renaissance has outgrown the Reformation. We have more intelligence than we have goodness. The chief problem of civilization is to bring up the spiritual Reformation to make it parallel the Renaissance.

When we turn to the East we find that for a thousand years both India and China were under the sway of tradition. Life was set and unprogressive. We are now in the beginning of the end of that period. The Renaissance is in full swing throughout the East.

This new freedom of the mind has precipitated five revolutions at once both in India and in China. These five revolutions were spread over five centuries with us in the West, but in one generation the East has to deal with them. Therefore the strain is terrific.

The necessity in the East is the same as the necessity in the West. A moral and spiritual reformation is necessary to give sufficient character to handle this new freedom. The immediate necessity of the East is for the leaders of those lands to lay hold on a moral and spiritual dynamic that will give it sufficient steadiness of character for the stormy days ahead.

We believe that Jesus Christ gives that dynamic for character. This in brief is the reason why we are in the East, because it is on imponderables such as character that the whole situation rests. The leaders of these lands on the whole recognize this, and our message was never so welcome as today. The East is wide open. Life is flowing into new molds. Every year is counting ten. The necessity for Christian missions was never so great, and the response was never so widespread.

Thus Saith the Lord (Allah Pa Na)!

MISS FLORENCE VEARY

It is Sunday evening, and as the sun is just setting we take our way along the bush trail for two miles to the village of Bese. Bese is 10 miles east of Beladja, one of our stations in French Equatorial Africa. We drive the car along the main road for eight miles, then walk the remaining two.

Bese is a pretty place, hidden among palm-trees. Long before we reach the chief's compound, heralds of our coming run through the whole village, and we hear:

"Come and hear the Word of God! Come and hear the Word of God! *De je mba ko ta l'Allah!*"

Our whole being thrills as we hear this cry sounded all around. A sense of awe comes upon us as we realize that we are the Lord's messengers, his mouthpiece. In the quiet of our own hearts we pray as we enter the village:

"Empower us, dear Lord, for we are unworthy and unable to speak except as thou thyself speak through us!"

There is a large tree near the chief's compound, and by the time we reach that a goodly number have gathered. There are over 50 men, the rest women and children. There is no sign of fear, for we are well known to them now.

The chief orders a mat to be brought for us. We sit in the center, and they gather around quite near to us.

After a word of greeting my husband opens the Bible in his hand and begins in the Gumbai, "Thus saith the Lord." Since we have translated several passages from the Word, at every village meeting now we usually begin with "Thus saith the Lord." After reading several pointed verses we explain to them simply their meaning. This method never seems to fail, for as soon as the words go forth, "Thus saith the Lord"—"*Allah pa na*" —a reverent and quiet atmosphere descends, which adds power to the message and inspiration to the messenger. Oh, the unspeakable joy that is ours as we give out the living word of our God!

Quietly the meeting is closed, and as we rise to go the women with their children crowd around. As in the days of our Lord they brought young children unto him that he might touch them, so these Gumbai women bring their little ones that we may greet them. I take a child in my arms, coo to it as we do to our white babies,—the universal language!—and the child responds. The barrier is broken, the mother's confidence won. What a large family God has given us in this Gumbai-land!

As we leave the village some run ahead of us, some in the rear, to give us a safe escort. And then with a final "*Lafiya,*

monsieur!" "*Lafiya, madame!*" they disappear into the dusk, to gather around their village fires and talk of this new Word that they have heard.

Pray for the people of Bese! There is a keen interest throughout the whole village. Let us claim them all for Christ!

It would probably interest you also to know that a new hymn has been written, each verse being a verse of Scripture and beginning with "Thus saith the Lord." I wish you could hear our big family sing this hymn. "For ever, O Lord, thy word is settled in heaven. The entrance of thy word giveth light. It giveth understanding to the simple."

Rejoice, dear friends, with us because the precious Word is going forth in Gumbailand! Pray that it may bring forth fruit a hundredfold to the glory of our coming Lord!—News-Letter of the Sudan United Mission, London.

A Quarterly Conference in India

A vivid report of a quarterly conference comes from Aligarh, India.

The native Christian pastors and workers are there. The district superintendent is asking questions,—questions not to be found in the Discipline, but such as are suited to the occasion.

"Brother Dharm Masih, have you a report to give?

"Have you been helping the pastor in the Lord's work?

"Do you have any idols in your house (or your heart)?

"How many wives have you?

"How much do you spend a day for tobacco (for the hukah)?

"How often do you pray each day?

"Do you quarrel with your neighbors?

"What is the condition of your heart, and do you tell others what Jesus has done for you?

"Do you give chanda—financial help—to the pastor? (This may mean money or a few handfuls of grain, peppers, eggs, ghee, a new broom or earthen vessels.)

"Any Christians in your village who are recanting and wanting to become Hindus because Gandhiji wants the depressed classes to have more representation? (Answer: "No, Sahib: we are CHRISTIANS, and we shall remain so!")

"How many Christian weddings?

"How many marriages according to heathen customs?

"How many Christian funerals?

"One man gave a real testimony, and I whispered to Mr. H.:

" 'Look at that man's face! He knows what he is talking about.'

"Mr. H. told the man what I had said. His face beamed and he shouted:

" 'I have the joy of the Lord in my soul, and that's why I am so happy!'

"Do they really pray, you ask? I always feel these people are really talking to God. May I reverently quote what a village man 'said to God' as he removed his pagri or turban, clasped his hands, and putting his face on the ground said the following words:

" 'O God, we have been in darkness, and thou hast sent the light to us! As our clothes have become stained with our work, so have our hearts and lives become stained with sin. But you have forgiven us. We want sin and evil to be put far from us. Bless the district superintendent and the Mem sahiba who come here and take interest in us, and teach us how to live Christian lives! Bless our padres and teachers and the Bible women who come in our homes and teach us! Bless our neighbors, and bless our enemies, too! Lord, we want to be genuine Christians! Help us! Hear our prayer and accept it because we are asking all these things in the name of Jesus as you told us! Amen.'

"And all the people answered, Amen."

A Slave-Girl and Her Testament

REV. A. M. CHIRGWIN

Some fifty years ago a young Malagasy woman of some substance went into the slave-market at Mandritsara in North Madagascar. She made several purchases that day, amongst them being a little slave-girl from the south who attracted her attention by calling to her in a shrill voice, "Buy me! Please buy me."

The slave-owner sent out most of her slaves to look after her cattle and her rice-fields, but she kept the little southern girl in her own home to help with the housework. Oppressed by loneliness, this stranger in a strange land found comfort in reading. Her only book was a Malagasy New Testament, and, as the custom was, she read it aloud. Overhearing her one day her mistress said:

"Can you read?"

"Yes," answered the slave-girl, "can't you?"

"No," was the reply. "Can you teach me?"

There and then the mistress sat at the feet of her slave and began to take lessons in reading. She learned quickly, and soon the book began to make its own impression. The mistress invited others to join their number, and before long a little company of seekers gathered round the southern slave-girl. A church was ready to be born.

Realizing that the time had come for securing help and counsel, the mistress set out upon a long and arduous journey of two or three weeks to the capital, where she sought the aid of the London Missionary Society. The next year a missionary and his wife were sent to make a survey and bring a report. A church was formed, a building was erected, and the decision taken to plant a mission station as soon as possible. In due time a young missionary and his wife, with an older woman missionary, were sent to Mandritsara, but Mandritsara exacted a heavy toll, for within a year or so the two ladies were dead and the man had to leave in broken health. He bravely returned again to Mandritsara, but once again he had to quit, being taken away on a stretcher more dead than alive. Still the ex-slave owner—she had given up her slaves on becoming a Christian—carried on her work in spite of adversity. The church grew. Before I started on my recent secretarial visit to Africa and Madagascar, the directors of the London Missionary Society instructed me to include Mandritsara in my itinerary. This meant either a ten days' journey by *filanzana* over the mountains or a four days' motor journey by a circuitous route. I decided upon the latter. The rainy season had not long ended, and it was doubtful whether the roads were yet passable and the bridges repaired. We wired for information to the various French officials through whose districts I should pass. Since the reports that we received were conflicting we paid a visit to the Governor-General and were given the categorical assurance that by the date I proposed to start the roads and bridges would be passable. Before our first day's journey was ended we found ourselves going through beflagged villages and under triumphal arches bearing the words "Vive la France." On inquiring the reason of the flags and bunting, we were told that the Governor-General was half a day ahead of us and that he was on his way to Mandritsara! No wonder his private secretary could assure us that the road would be open. No wonder we found an unnaturally smooth surface to the roads and every bridge repaired. To have a Governor-General to make the crooked straight, or at least the bridges safe, and the rough places plain, has its advantages!

At Mandritsara we found a great company of people gathered from vil-

lages far and near. A series of meetings culminated in an Ordination Service on the Sunday afternoon. I had to give the charge to four young men who were to be ordained to the Christian Ministry, three of whom had been born of pagan parents, and lived till their 'teens in completely pagan surroundings. I had read and heard of such things before, but I found it was a much more moving matter to put my hand in ordination upon the heads of men born and brought up in paganism. As I gave the ordination charge that afternoon there sat beside me a little wizened woman. *It was the ex-slave mistress.* No wonder great tears of joy stood in her eyes. The little slave-girl had planted; she had watered; and God had given the increase.

Years ago the slave-girl had been freed and the mistress had lost sight of her and her New Testament, but the fruit remained in a church of two hundred members, with branch churches in dozens of villages around, and now in four young men educated, trained and set apart for the Christian Ministry.

The next day we visited a near-by spot on which a pagan altar stands. Here a mission-house is to be built, baptizing into Christ this place of pagan associations. The land has been bought, and the directors have recently appointed a man who will sail in a year's time. All that is needed is the money to build the house. Then there will be at Mandritsara a church, a mission house and a missionary to bear permanent witness to the little southern slave-girl and her Malagasy New Testament.

Circuit Riding in New Mexico

MISS LULA CLIPPINGER

It was Monday morning in January. The thermometer was kind enough to man and beast to keep its mercury above zero. But weather does not often change the program at a mission station, so the plan for the day had to be carried out.

Most of the country was white with snow. Only here and there a peep of ground was visible where the snow had blown off or melted. Mr. Martinez furnished a horse, a saddle, a whip. I remonstrated against the whip but Mr. Martinez answered:

"Yes, Lillie is lazy sometimes."

Off I went for a community four or five miles away.

Just as I was leaving our village of Vallecitos one of our boys who united with our little church said he was going out the same road, so we had a nice talk about our church, its beliefs, and so forth. Part of the road was slippery because of the ice and frozen snow, and few horses here have shoes, so we were on the way an hour and a half.

Miss Clippinger as a circuit-rider among villages in New Mexico

I had thought of taking lunch with me, but decided tortillas and beans would taste much better on a cold day, so the night before, after service, I whispered to our Elacio:

"Tell your mother I'll eat dinner with you tomorrow!"

* * *

The first stop of a few minutes was with Elacio, who teaches upper grades. He had graduated from our Santa Cruz school, and had training in our York College.

I then proceeded to the farthest point where a family lives. The wife was a music pupil of mine last year. As I walked through the yard I was saddened to see the little mound where lay the body of their first and only baby. What high hopes the father and mother had!

Oh, how I wanted to stay all day in that nice, clean, little room, but off I had to go to explain to some parents some things about baptism. How cute the little two-months-old boy was as he lay there on the bed! This was my first visit in this home.

Then it was time for dinner, and a good one it was, even if we did not have tortillas. Elacio, his father, mother, brother, and sister were present. Three chairs were empty because the children were in our Santa Cruz school. We were not at the end of our Spanish conversation when I looked at my watch and told my host I must be going. In a few minutes there was my four-legged car, and with a touch of the whip the starter worked and I was off again.

I then enjoyed a pleasant half-hour with Elacio and his more than 20 bright-faced boys and girls in school, but was soon on my way to see a new family again, where a tiny baby girl was without a name. Former arrangements had been partly made for her christening, but were not complete. In this instance the mother could speak both English and Spanish, so it was easier. But it was not a happy home. The mother laid her head on my shoulder and crying said:

"Oh, Miss Clippinger, pray for me!"

Oh, how I wanted to help her, but we are so limited in our power sometimes.

* * *

After departing from this home I met a man on the road who stopped and talked. Two of his children had been baptized in our faith, but a new little girlie had come, and she had no name, so we told him of the service we were planning to have.

Oh, it was cold, and even two pairs of stockings did not protect toes, and Lillie was slow and just would not break the traffic laws!

Next was the home of a man who took upon him the vows of our church last April, and so a few minutes were spent with him and his wife and baby. And so time flew. But I had to see dear little Bernardina, whose mother gave her life a year ago that she might live, and then her father joined our church, and the grandmother was baptized when little Bernardina was.

Surely hours in New Mexico do not have 60 minutes! There was yet Manuelita to visit. Some of you entertained her some years ago when she went East. Two hours would not be too long there, but we talked fast. Her husband is now a member of our church, and she is training her children to live for God.

After a little talk Mr. Gurule went out and returning said:

"Miss Clippinger, your horse is sick."

What could I do? It was cold and cloudy and late. Miss Herrick knew the road was lonely, with no houses and little traffic, and I could not stay. Mr. Gurule said he had a horse, but it was not safe. So Mr. Gurule told me to mount my "caballo," and I started over the snowy road under beautiful pines.

Slowly but surely I kept going, and at last I saw "Home Sweet Home."

* * *

And here is the last chapter of my story!

Two days later, in almost a blizzard, Mr. Schilling, our handyman at Santa Cruz, brought Doctor Nichols for a ten o'clock morning service. These mothers where I visited brought their babies. Four were baptized. A family of six joined our church and were baptized. A couple were joined in holy matrimony. Sixty-eight people took communion in that little room where 120 people were packed this cold January day, and we were happy. We had a long service with perfect order and reverence, and some witnessed a sight they had never seen before The groom was not a member of our faith, but yesterday when I called to see them, he said, "I don't know much about the Bible but I am reading . . . . . 's," and he pointed to his wife's Bible.

Do remember us in earnest prayer! Our work is not three years old, but we have 52 members; and oh, a much larger constituency, and some hard problems! —"Evangel."

The Prosperity of Palestine

Palestine has possibilities which are only beginning to be realized. The citrus fruit industry expands year by year, the yield of potash from the Dead Sea is now commercially profitable, and electric power is produced by the waters of the Jordan.

A statement of the high commissioner is quoted by Sir Robert Waley Cohen in an article in "Financial News," London, on "No Unemployment and No Debts." The statement was made to the Mandates Commission in November last, and it declares the economic condition of Palestine to be sound. Many local industries enjoy a marked degree of prosperity, there is considerable activity in the building trade, and in spite of large remissions of taxation revenue has been maintained to the previous level owing chiefly to a considerable increase in the receipts from import duties.

Sir Robert Waley Cohen contrasts this cheering statement with the report which the first high commissioner, Sir Herbert Samuel, had to give when referring to the country as he found it in 1920. He said:

"Villages had been destroyed, the stock of cattle and horses had been depleted, olive trees had been cut down for fuel for the Turkish troops and military trains, many orange groves left without irrigation had ceased to bear fruit, and there was a general air of poverty and depression."

The progress made in so short a period is truly remarkable, and as the writer says:

"From an impoverished Turkish province, with large stretches of malaria-breeding marsh lands and lacking entirely in modern health conditions, Palestine has become a prosperous and progressive country. Large tracts of its derelict though fertile land have been put under the plough, and simultaneous with this expansion in agriculture there has been an intensive development of industry, coupled with a continuous building activity throughout the country. . . . The trade balance has improved from year to year, . . . and the Treasury has accumulated surpluses amounting to over a million, or slightly more than a half year's budget, after expending out of surpluses over a million in the repayment in full of Palestine's portion of the Ottoman public debt, the payment of the deficit incurred by the administration before 1920, and the extra cost to the British Exchequer of maintaining troops in Palestine, and in making sundry other payments."

During the period under review there have been periods of depression, but they have been but temporary, and "today amidst a worldwide economic depression Palestine is unique in that its trade, the output of its industries, and certain branches of agriculture have reached a record figure this year. It has no unemployment, and is in a position to sustain further immigration as authorized by the high commissioner in his statement."

Over 90,000 immigrants have settled in the country since 1920, about 95% of them Jews. The numbers in the Labor Immigration schedules are based on the absorptive capacity of the country, and the high commissioner in view of the satisfactory economic condition felt justified in April, in approving a half yearly schedule of 3000 men and 1500 women. The immigrants have brought into the country over twenty million pounds, which they have invested in land purchase, in industry, and in agriculture. Taking into account the sum invested by the Jewish Agency, the Palestine Jewish Colonization Association, and the capital invested in Joint Stock companies, the total is well over thirty million pounds.

Agriculture is the principal single industry. The fertile soil in many parts of the country and the diverse climatic conditions make possible the cultivation of a great variety of agricultural products and fruits, probably a greater variety than in any other country bordering on the Eastern Mediterranean. They include all classes of field crops (cereals), linseed, vegetables, stone fruits, almonds, grapes and tobacco; tropical and sub-tropical fruits, such as bananas and sugar-cane; and lastly the well known Jaffa orange and grapefruit.

Sir Robert Waley Cohen's informative article goes on to refer to the many directions in which progress is manifest. He mentions that the only products of industry of any importance exported up to the end of 1925 were soap and wine. Today they include refined olive and edible oils, cattle-cake and other oil products, tobacco, cement, carpets, stockings and hose, underwear, dressed leather and fancy leather goods, Passover bread and biscuits, confectionery, sweets and chocolates, artificial teeth, thyme and other essential oils, wearing apparel and knitted goods. There are up-to-date iron and brass foundries, and general engineering works manufacturing motor car bodies, pumps, etc. There are two electricity companies which supply electricity throughout the country.

Two difficulties standing in the way of development in the past were the lack of port facilities and the lack of power. The first is in process of being overcome, for the harbor at Haifa, the construction of which was commenced in 1929, is now nearing completion; and the power that is required for industry and other purposes, formerly generated from imported coal and oil, is today, largely supplied by electricity supplied by the Palestine Electric Corporation. Between the years 1924 and 1928 power was supplied by that company from its fuel units at Tel Aviv, Haifa and Tiberias. Today it is supplied from the hydro-electric works of the company on the Jordan at about half the previous price.

The road system throughout the country has been developed, and the railroads have been modernized.

At first the immigrants and the native labor were inexperienced and had to be trained, but today Palestine can boast of

a large body of highly intelligent experienced and efficient workers. Under these improving conditions industry and agriculture have been able to forge ahead, and the prospects of further expansion are favorable. The laying of the pipe-line of the Iraq Petroleum Company from Mosul to Haifa, and the refineries to be erected at Haifa, are important factors in the economic welfare of the country. The opening up of trade with the hinterland will undoubtedly follow, enabling a still further development of industry, providing capital is forthcoming for the purpose.

The mayor of Haifa contributes a description of the town which emphasizes its rapid growth, present importance, and future possibilities. It lies at the foot of Mount Carmel in the only natural bay along the coast of Palestine, and is beautiful for situation. The mayor says Haifa, though usually described as the town of the future, as compared with Jerusalem, the town of the past, and Jaffa and Tel Aviv, the towns of the present, may rightly be called the town of the present with a big future. Fifteen years ago the population was only 15,000 inhabitants. The government census showed a population of 24,600 in 1922, 33,773 in 1926, and 50,533 in 1931. It is difficult to forecast the rate of development, but there appears to be little doubt that Haifa will in the near future become a town of 100,000 inhabitants. A new road has recently been constructed by government, linking up Haifa with Acre. The town is the headquarters of several government departments and other important institutions, and is also a center for heavy industries. The Palestine Portland Cement factory, "Nesher," is in a position to supply all the cement required for Palestine without affecting its exports to Syria and Cyprus. The approximate annual production amounts to about 60,000 tons. In anticipation of future developments, companies such as the Palestine Electric Corporation, Imperial Chemical Industries, and various shipping and tourist companies have made Haifa the center of their activities. It is the gate to Palestine for all trans-Atlantic and tourist ships, and with the formal opening of the new harbor the number of tourist boats calling at Haifa will continue to increase.

Spiritual Power Through Worship in the Sanctuary

BISHOP WILBUR P. THIRKIELD, NEW YORK

THE church edifice itself should be an aid to the spirit of worship. Of English churches Emerson said:

"Their architecture still glows with faith in immortality."

The question is not where the pulpit is placed, but whether the preacher is a prophet of the living God placed in the pulpit.

The symbol of the cross may lead the eye and mind to Christ. The conservative Dr. Denney, stalwart Scotch Protestant, expressed the desire that he could sometimes stop in his sermon and hold up the cross before the people and tell them to look and let the cross preach to them.

The preacher must rely not on mere architecture or symbolism, not on tradition or ritual or ecclesiastical machinery, nor on up-to-date programs, but on a sense of the presence of the living God in the sanctuary.

The minister determines the spirit of worship. He has to bring the unseen and eternal into the service, and center the mind of man on God. True worship will give a sense of the immediacy of God and bring the soul to its knees. It will open up channels through which the spirit and thought and love of God may flow, bringing strength, grace, bravery, and the sense of surrender to God.

My plea is for a worship which satisfies the mystic's eager quest for God, the moralist's ethical ideal, and which awakens a holy passion for bringing men to God.

The loss of the spirit of reverence is the greatest weakness in the modern church. If the choice is between superstition and irreverence, give me superstition: for as the devout Neander said, "It may pave the way to faith." But irreverence brings hardness and shallowness of soul, and drives out God.

I make a plea for the power of holy silence. The weakness of Protestantism is that the preacher may talk so that no time is left for the people to hear God speak. "There was silence, and I heard a voice," says Job. Carlyle is right: "Speech is of man, silence of eternity." "Be still and know!" cries the psalmist. Service and sermon should have the sacramental note.

There must be the note of mysticism, which Dean Inge has said "gives to the spiritual life the right to stand on its own feet and rest on its own evidence."

When the people are fed on entertainment they come to want something more exciting and wilder. God save us from pulpit-thrillers and sensation-mongers! The real question is not one of ritual. The lack of a spirit of orderly, reverent worship is a weakness in thousands of churches. What is called for is not only forms of worship, but a prophetic ministry instinct with the spirit of awe and reverence, aflame with a mighty passion for bringing men to God, that shall bring through the sermon a vital sense of God's presence and the power of redeeming grace.

The Church Needs Pentecost

Rev. Jesse M. Bader, D.D., New York

STANLEY JONES of India, now in America after five years' absence, has said that "there was a time when the Christian church celebrated Pentecost, the anniversary of the coming of the Spirit, more than it did Christmas, the anniversary of the coming of Christ. Now Pentecost has largely dropped out. Did we find it easier to celebrate Christ's birth than it was to be born again? Was it easier to commemorate his coming into the world than it was for us to go with his message to the world? Did it cost less to give gifts at Christmas than to give ourselves at Pentecost? Christmas is the festival of God with us, Pentecost is the festival of God in us. Is he more with us than in us?"

On Pentecost the disciples received a new power. They were given an inner adequacy. In that power they went forth to change a nation whose heart was as flint. The church now is behind closed doors as were the early disciples before Pentecost, because of fears. Behind doors of fear because of financial depression, intellectual uncertainties, organizational difficulties, and criticisms. A real Pentecost would bring the 20th century disciples out from behind closed doors, and they would be given a new courage and a new faith in the presence and leadership of Christ.

Before Pentecost the disciples had no sky. They were narrow and provincial. But this glorious day gave them a limitless sky, wider horizons, and a new geography. They received a new courage. They were filled with a holy boldness. They possessed a new passion for the saving of men. They were men of the way of the burning heart. The concern of their Master for the seeking and saving of the lost was the thing that consumed them. Pentecost saved them from an indifferent heart. They were from this time on to be fishers of men, and the record of their high adventure in this work inspires every disciple today.

If America becomes a Christian nation in any generation, then the church and the ministry must take evangelism more seriously. It is receiving all too little attention. This Pentecost can be made a season of refreshing from the presence of the Lord if his church is willing to pay the price. The church for her own sake dare not drop Pentecost out of her life and program.

The Birthday of the Church

Pentecost is the birthday of the church. If an anniversary of Pentecost is kept appropriately, then the church must be honored. This is a time to exalt the church.

A minister recently criticized the church from the beginning to the end of his sermon. At the conclusion he invited anyone present who would, to come and unite with the church. Needless to say, no one came. On this Pentecost is an unusual time for the ministry and the members to exalt and magnify the church of the living God. What a privilege to be a part of it! How divine its mission! How stupendous the extent of its work in all parts of the world today!

Pentecost Sunday would be a splendid opportunity to seek to have every member of the church present in the services or accounted for. On the first Pentecost "they were all together with one accord in one place." It would be most appropriate to magnify the unity and fellowship of the local congregation on this day, the birthday of the church.

Then, where possible and advisable, union services of all the churches in the various communities may be held on Sunday afternoon or evening. Such a plan would further emphasize the unity and harmony found in the church on the first Pentecost.

It should not be overlooked that the first Pentecost was a day of evangelism. Three thousand were "added unto the Lord." If Pentecost on June 4 is to be appropriately observed, then the day should be characterized by evangelistic endeavor and many persuaded to acknowledge Jesus Christ as Lord and Saviour.

The same evangelistic methods used during the days before Easter will secure results for Pentecost. Not all those on the Easter prospect list were won. There are many unreached and unchurched individuals everywhere. Pentecost challenges the church to evangelism.

Pentecost Is Needed Now

These are days of moral and spiritual decline similar to those that preceded the first Pentecost. The world needed that one, and ours needs another if men and women are to be lifted to a new level of better thinking and living. Pentecost eventuated in better men, changed hearts, and new attitudes. Do we need anything more just now than new individuals with changed natures and more Christlike attitudes who will join with Christ in building the kingdom of God on earth?

Up to 1929 America had been living by the speedometer rather than by the compass. Our moral standards have slipped down, our spiritual ideals have sagged, and something fine has gone out of our American life. If there is to be a complete recovery and a new level of life reached throughout the nation, a new Pentecost must transcend our institutions and national life. Christ must possess us, and we must possess him. He is the way out. In the final analysis the church holds the answer. The first Pentecost gave to the world new men and women. It can do that now.

Homeward Bound

One ship drives East
And one drives West
With the self-same winds that blow;
'Tis the set of the sail
And not the gale
That determines the way they go.

Like the winds of the sea
Are the winds that blow
As we journey along through life;
'Tis the set of the soul
That determines the goal
And not the storms and strife.

The hardest thing to bear when we are honest with ourselves is our own face value, says Dr. Scherer. The Bible will not let us think too well of ourselves, but Christ tells what life is and what a soul can be.

The Face in the Glass

Rev. Paul E. Scherer, D.D., New York

He is like a man beholding his natural face in a glass. James 1. 23.

WHO IS? Well, says James, you are as you sit there and listen to someone reading this word of God, this word which more than any other seems to hold a mirror up to nature so that there is no longer much question as to what we are and what we need. There are people, says he, who come and take a look and go away again and forget what they are like. But there are others who remember and go away and do something about it. "Be ye therefore doers of the word!" No, not doers. "Poets," that is what he says; and in it you catch something of the rhythm and movement and the epic possibilities of life. Be ye therefore poets of the word, and not hearers only!

But that face in the glass, what about that? And I am not thinking now primarily of anything that the Bible shows you of yourself. I am going to go off entirely for a moment on this phase of indoor sport of a self-conscious generation, looking into mirrors. The secrets they tell you, that is what I want to know.

We are living in a time when mirror-gazing seems to have taken on a kind of national scope and significance. The whole of America has recently rubbed off her make-up and begun examining herself in the looking-glass with a strange kind of solemnity.

Ten years ago when we had on our paint and powder all the bad boys of current literature said such horrid and insulting things about us that we straightway went over to the washstand to see about it. Mr. Sinclair Lewis began scrubbing us with Babbitt soap, and making faces at us on Main Street. Hysterically we put our hands on the edge of the bowl and gazed into "Our Times" by Mr. Mark Sullivan in three volumes. Then we ran over to see how we might look in "Only Yesterday" by Frederick Allen; and nobody is proud of what we have seen.

It is true Professor Mims has come out in "Adventurous America" and tried to stem the tide of self-condemnation by spanking all the bad boys of current literature, sending them home, and then dressing us up as Sir Galahads and Paul Reveres, and what not. But it is not eminently successful. The face in the glass, it is not pretty.

With our slogans, and our crime, and our fads, and our billboards (which someone has called our national folklore), our long bread lines curling upon themselves, poor victims of the nation we have wrought, our bigger and better stadia, they magnify leisure for what Mr. Allen goes on to call "the empty-headed multitude." The face in the glass isn't pretty!

Individually, too, many of us have disturbing experiences in front of the mirror. Sometimes in our most thoughtful moods we simply cannot stand it. Remembering that while men may come and men may go, with that which we see there in the glass we shall have to keep company all our days. It is more or less of an appalling prospect when you come down to it. And perhaps the best thing to do is to run off to the movies.

I think it is not without its meaning that we of this 20th century have gone about so assiduously inventing methods of getting away from ourselves. With cars, radios, contract bridge, we seem quite unable to spend an hour in our own company, and all because—I wonder if it is so—all because of the face in the glass and the fact that we just cannot put up with it.

Let us look at it with the idea of growing a little bit more reconciled to it, if possible!

A man beholding his natural face in a glass, without any of the disguise he usually wears to fool the public. Such a man is apt to ask himself one or two rather pointed and difficult questions.

* * *

The first is simply what it is all about.

You stand there in the midst of some busy, hurrying day, and as those familiar features look out at you with something of an ancient leer about them, and quite knowing eyes, a wave of futility seems to mount higher and higher until it curls and crashes with a kind of melancholy roar down the naked shingles of your soul. You! Whence? God knows! Whither? God knows! Why? In God's name, Why? Maybe that is the reason you turn on the radio,—is it?—or look at the comic strips? You have read the why of this, and somebody, perhaps at Northfield, tried to explain to you the why of something else, one of the great question marks standing up in life, but somehow there are moods of the soul when none of them seems to concern us, because there is a deeper why, more fundamental, more eternal, and sometimes more unanswerable, that rising and falling of the strange tide within your breast. The ebb and flow of it that we watch so carefully for a while, and then it is still. The beating of pulses that we forget until they flutter and are gone. Life,—why that?

And you there in the glass face to face with the self which lowers its mask only when you look! Why you? Somewhere down there deep ahead of you, somewhere along the journey you are going to have to know why. There will come a time when you snarl and snap viciously at life because it hurts you, and you are made, I hope, of stuff too stern to snivel. For you see there are grim facts in this world that have a way, sooner or later, of leaping out at you, hurtling out of the nowhere into the here, until you try to stand erect and think all but the ghost of beauty is gone from life,—like a garden I saw this spring after a bitter frost,—and you want to fling yourself somewhere, maybe it is on God, because now he is all there is, if he is.

I am going to hazard this guess anyway: there are men

and women here this morning who behind brave eyes and a quiet smile know what it is to walk through empty places with nothing but the dry echo of their own steps. It comes to all of us when the summer is past and the flowers are gone and the wind begins to blow: surely it comes. You will want to know why then if you mean to keep going on straight, steadily. Why life? Why you?

* * *

The author of Ecclesiastes seems able to think of nothing to say but "Vanity, vanity, all is vanity!" I think that mood has overtaken us, for it is about all our modern novelists and playwrights have to say about life. "They shut you up," writes one, "in some dull street of an appallingly ugly factory town, and condemn you to yawn and toss and fret through long days of gray mist and dripping weather, while the rain blobs run down the window pane, and rain puddles grow into large pools in the muddy road, and cold rain seems to seep into your shivering soul, and you feel fiercely that God owes you an apology for setting you down in this ghastly thing at all."

Then you turn to the New Testament, and you find men on every page who like life so well that they crave an eternity of it; not of what life is, my friends, certainly not, but of what they are highly persuaded life can be. They are so entranced by what they have seen they crave an eternity of that kind of life, and that ahead and in front of all that sweep stands Jesus Christ.

You say to me: "His word I cannot accept because life went so smoothly with him."

No, you shall not say that! He was a gallant guest where the only bounty was bitterness, and there were cups to drink, and scars to carry.

I read an article in a church bulletin, and this is what it said (it was a kind of railing):

"Why does God allow disease, and famine, and crime, and natural disaster, to tear apart the bodies of his children, and mental agonies to eat away their souls? Is it too much to expect that he should have the compassion of a gentleman?"

And through the darkness looms Jesus, confident that there is something in living which can never in all this world be too dearly bought, sure that the thorns don't matter, and the nails. Jesus of Nazareth standing in God's love, not talking about it! There is that in living, and his eyes gaze steadily into yours as he speaks, there is that in living which makes any price you pay for it cheap. And then he goes about never thinking of himself at all, spending all he has in that fine, high, reckless way of his, on every wasteful soul that lingers up to him out of the crowd. And Nazareth is a happier village because he dwelt there. And Capernaum is not so meaningless now because the men in Capernaum have dreamed and grown taller. Nain, Jericho, a little town in Samaria, all of them with strange hopes, and faces that look up again because he has passed. All of them, Nicodemus in the twilight wondering, and Peter at the high priest's court groping, and Jesus on a Thursday evening kneeling to wash men's feet. That was the reading that God gives of life. A towel-girded Master at the feet that were weary and with the dust of the road on them: that was a love that was able to stoop because it came from the throne to its task, and when it was done with its task should go to the throne again. Jesus, knowing he came from God and went to God again, took the towel and girded himself. That was the reading God gave of life, and I think we must go far enough along to bow our heads before the beauty of it.

"A man beholding his natural face in a glass." Why? Why life? Why you? Well, at least living with this Christ makes sense, and when the light of God shines on it it throws great stalwart shadows.

* * *

But the other question we are about to ask ourselves when we go to mirror-gazing, some of us at any rate, is how we can manage to retain some kind of decent and hopeful regard for our own lives.

There are a great many detractors abroad who say that we can't. They tell us with all insistence that we are insignificant, tumbling us out of our sense of importance with a few well chosen, bull-dozing remarks about the Milky Way and a half dozen light years or so. Then they are apt to take us on their knee and tell us about our ancestors, and finally I suppose we are ready for the last and latest lesson in new psychology: that we have no souls, no minds,—Mr. Watson has made up his windpipe to that,—and now not even consciousness. We are nothing but a reflex sniffing around for cheese. You know there isn't much use getting stirred up about the unconscious descendant of an ape-like creature that happened one day on the epidermis of a midget world. Look at yourself as some scientists see you!

But leaving all that aside for a moment with nothing but a distant disclaimer, I think the hardest thing to bear when we are honest with ourselves is our own face value. The kind of familiarity you have with yourself almost invariably breeds some sort of contempt, which you proceed to cover up with every manner of ingenious device.

You are self-conscious and shy. Everybody else thinks you hold yourself aloof because you are proud and conceited.

When you are wrong you are always absolutely certain you are right. You fall into the habit of insisting on it, and you build up an infallibility complex. Sometimes you will be the last word, and nobody can stomach you after a while.

All because back there somewhere you saw something in the glass you did not like, but you would not admit it. You began trying to change yourself into the image you desired, which was quite the opposite of what you were; so no wonder the whole thing is a mess. It is queer how often too much knowledge of other people makes cynics out of us, and how often too much knowledge of ourselves turns us into artificial monstrosities. Sometimes it sets up a deadly conflict inside us between what we are but won't admit, and what we want to be. There is the place where the psychiatrist pitches his tent and gathers in his shekels. Give him his shekels! He deserves it. It is worth it if he can unravel the tangle.

* * *

But the New Testament has something to say, if you listen. It won't let you think too well of yourself. No, that man is a fool, it says, who lifts his head, looks about, and leaves no room for even God, with a mind only to build his house, fill his barns, and enjoy life. And then this book begins to read you a lesson in humility, by the side of which all that science can teach us is like a picture card for kindergartners. It opens up amazing vistas of love, beauty, wisdom and power in front of you, and before them your little soul stands stripped and shivering.

Resist not evil!

Love your enemies!

Ecclesiastes says, Be not overmuch righteous, and be not wicked overmuch! I do not lose a pulse beat over that.

(Please turn to page 266)

Can you really know yourself? In the personality of Jesus Christ you catch a contrast with your real self. It awakens a sense of unworthiness, yet it also reveals hidden capacities of devotion and usefulness by his grace and strength.

The Secrets of All Hearts Revealed

Rev. Raymond Calkins, D.D., Cambridge, Massachusetts

That the secrets of all hearts may be revealed. Luke 2. 35.

I SUPPOSE if I should ask most people what was the greatest thing that Jesus did when he came into the world, they would answer and say:

"He told us what God is like."

That is something to remember. We never would have known so intimately what God is like if it had not been for Jesus Christ.

During the war a soldier was dying, and a Roman Catholic chaplain came to him. The boy knew he was dying, and he was a little uneasy in his mind, and so when the chaplain came he looked up to him, and trying to assume a manner that he was not uneasy he said in an offhand way:

"Padre, what is God like?"

I wonder how you would answer that question if someone should say to you, "What is God like?" The padre did not answer in the words of a catechism, and he did not say, "God is a being eternal and infinite in his power, truth, goodness, might and love." He just said, as he wiped the moisture from the boy's forehead:

"Oh, that's easy!"

"Easy?" said the boy.

"Yes," he said, "that's easy. God is just like Jesus!"

Now, that is a wonderful thing to think of, that God is like Jesus, and that Jesus came into the world to show in his own person what God is like.

But there is something else that Jesus did when he came into the world that we do not think of quite so often, and it is about that I want to speak to you this morning. He came to tell us not only what God is like, but he came to tell us what you and I are like. He came to show us not only the heart of God, but the heart of man, and to tell us not only what God is, but what you and I are. And I think that this revelation of what you and I are in its way is quite as remarkable and important as a revelation of what God is like: because did you ever stop to consider how hard it is for you really to see yourself and know what you are like?

Know Thyself!

There is an old Greek motto, "Know thyself," and that is indeed a maxim of great importance. But have you ever considered the difficulty of really knowing yourself? You cannot see yourself through your own eyes, precisely because they are your own eyes. You cannot bring your own mind to bear upon yourself, precisely because it is your own mind. We are altogether too close to ourselves to see ourselves or to know ourselves. So, as a brilliant English essayist has said:

"It is more possible for us to know what the most distant star is like than to know what we are like, for the simple reason that the star is outside of ourselves, and we are not."

But now if we cannot see ourselves through our own eyes, neither can we see ourselves through other people's eyes, for the opposite reason now, that they are other people's eyes. No one person can ever claim that he knows another person. He may love him, be intimate with him, still personality is something that is so unique and so solitary and so elusive that it defies analysis and it evades capture. After you have penetrated no matter how far into the knowledge of some other person, there remains a hinterland, there remains that person himself which another cannot really know.

When you get right down to it I think you will find that the only way in which we ever can see ourselves or know ourselves is through a mirror. If you did not have a mirror in your room you never would know what your physical self looked like. You could not see yourself. Neither could another person tell you exactly what you look like. He might describe you as well as he could, and after the description was all over you would have only a faint notion of what your appearance really is. It is only when you stand before the mirror and get the perfect reflection of yourself that you have real knowledge of what you look like.

Now, the mirror through which we can really see and know our moral selves is the mirror of someone else's life. I think the greatest service that any other personality can do for you and for me, if it be a really great, true personality, is this: That as we stand before that person there is mirrored back out of that person's life a reflection of our own life, and we see for the first time what kind of people we really are.

Biography as a Mirror

That is why the reading of biography is so important. I rarely speak to young people without asking them to acquire a fondness for reading biography. When you read the story of someone who has lived a really devoted and wonderful life you see reflected in that person's life your own image, and you say to yourself:

"What a poor thing I am! What a really miserable kind of life I am living compared with the sheer beauty and devotion of that person's life!"

Or you say to yourself:

"I declare, I think if only I had some measure of the devotion of that person I could live as that person has lived, not doing things quite so good, but still living a life like that!"

Reflected in that person's life the secrets of our hearts are revealed, our secret thoughts that we do not know anything about, and our secret capacities that we have not realized, until we see them envisaged, so to speak, in that other person's life.

May I give you an illustration of what I mean?

Some years ago I was at a parlor meeting in a former parish of mine where Mrs. Maud Ballington Booth spoke. She was

doing a great work amongst the prisoners and criminals of this country. She wanted to get up a parlor meeting, and so she asked me, and I arranged it. I went to one of my friends, a wealthy woman who had a beautiful home and whom I know well. Neither she nor her husband ever declined to do anything I asked: but of course I was careful what I asked. Well, when I asked her if I could have the use of her home for that parlor meeting she immediately acquiesced.

The house was filled, and Mrs. Booth stood there and talked about the work that she was doing for the criminals of this country. Now, something wonderful went on in that house. It was not merely that the men and women who were there learned something that they did not know about the criminals of this country, but they learned something that they did not know about themselves. It was not only that they learned to know something of what Mrs. Booth was like, but for the first time I think for some of them they learned to know what they were like. Because after the meeting broke up and was over the woman at whose home the meeting was held, a kind, devoted woman, came to me literally wringing her hands.

"Oh," she said, "I am no earthly good! Oh, I do not think I am fit to be alive! Oh," she said, "I am not worthy to tie that woman's shoestrings! She and I just live on a different planet. Did you ever hear anything like that!"

Reflected in the light of this selfless and devoted woman she saw for the first time the image of herself as she never had seen it before.

Also a man came up to me after the meeting was over, and he said:

"Wasn't that wonderful? It is extraordinary what that little woman is doing. I declare," he said, "I felt as I was listening to her that if I got to work I could do something like that also."

It had just the opposite effect on him as the secret capacities for usefulness of his life were revealed to him as he heard that woman talk about her own devoted work.

Thus it is that in other people's lives we can catch the perfect reflection and image of our own lives.

Now, what happens in the case of other human personalities happens supremely in the case of Jesus Christ. I think we ought to put it to ourselves like this: When he came into the world he somehow let a mirror right down before all who stood in front of him, and in the reflection of his life for the first time they caught a glimpse of themselves, and the secrets of their own hearts were revealed. One after another in the pages of the gospel men and women passed before him just as one passes before a mirror, and looking into it stared at the reflection of themselves.

Here was a rich young man who came and put himself before that mirror. He thought he was all right. He had kept the Commandments ever since he was a boy. What was the matter with him? He was perfectly respected and he was perfectly respectable. And then he stood before the mirror of the life of Jesus Christ, and he looked into it, and he was startled at what he saw. He saw one on whom conceit had fastened. He saw one upon whom self-righteousness had fastened. He saw one who was utterly devoid of human sympathy. He saw one on whom the deadly love of wealth had exercised its peculiar fascination. He looked into the mirror of Jesus' life, and he went away sorrowful. For the first time he had seen himself exactly as he was.

Then, on the other hand, there was that poor woman of Samaria who thought she was no good and thought she had nothing in her that ever could make her amount to anything, and she was living a sordid and a discouraged life. She came and stood before the mirror of Jesus' life, and all of a sudden all kinds of secret capacities that she did not think she possessed, possibilities of goodness and of holiness, were revealed to her, and she went away for the first time thinking that after all it was possible for her to live a holy life.

A Sense of Unworthiness

One of the best things you and I can do is to put ourselves down before this mirror, take a full-length look at ourselves in this cheval glass (if I may put it that way) of the personality of Jesus Christ, and see what manner of persons we really are. I am perfectly certain that if we do that, there will, first of all, come to us a revelation of our unworthiness.

Now, when I speak like that I am not speaking like some theologian or some pious person. I am not speaking in a fictitious way at all. I am speaking in a way that everyone of you can absolutely understand. You know perfectly well that it is possible for certain habits to form in ourselves so that we can get encrusted in them, encased in them, and they are really bad habits. Now, when I speak about bad habits I am not thinking about bad fleshly habits or indulgence of that kind at all. Perhaps we are too fastidious for that: I hope so. But I am talking about real infirmities of mind and temper. A person can become thoroughly selfish without realizing it, really conceited, devoid of warm human sympathy, snobbish, exclusive,—things that are deadly to character and to real usefulness,—and not realize it, be absolutely unconscious of it.

One of the deepest prayers in the Bible is the prayer of the man who said: "Who can understand his errors? Cleanse thou me from secret faults!" Well, now, if you put yourselves right in front of this mirror of the life of Jesus Christ for the first time perhaps you will see your life exactly as it is, and it will be one of the most useful if one of the most humiliating experiences of your life.

As I have said, that comes to us whenever we put ourselves down before the real devoted life of any human personality. And here I give you an illustration out of my own experience.

Some time ago I went to New York and took a book with me that I wanted to read. It was the life of a man called Alexander Whyte, who for many years was a minister of Free St. George's Church in Edinburgh, Scotland. Well, after the train drew out of the Grand Central Station on the trip back I took that book out of my grip, opened it, and started to read it: and I soon became so immersed in it that I was entirely oblivious of time, and I was really startled when the brakeman put his head through the door and called out "Back Bay!"

Now, all my life I have tried to be a faithful minister, I have tried not to spare myself and to do my best. But do you know, as I read the life of that man, a sense of shame came over me, a sense of profound humiliation overtook me. When I got home the first thing I did was to lay that book on my desk and cross my hands on top of it, and I bent over and I prayed the prayer:

"God be merciful to me a sinner!"

That is just the way I felt, a miserable sinner compared with the devout, tireless, loving life of that man.

Strangely enough, I had a confirmation of my feelings some time afterward. I was talking with President W. Douglas Mackenzie of Hartford Seminary, and I was speaking of that book. He laughed and he said:

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"You know what John Kelman said about that book, don't you?"

"No," I said, "I don't."

"Well, John Kelman said about that book that nobody after reading it felt fit to live. John Kelman said that that book ought to go out of print."

It had had the same effect upon him.

May I give you another illustration?

I go to a concert with a friend of mine who is an accomplished pianist, who herself can play for an hour at a time really intricate, beautiful music without a sheet of music before her, really giving a recital, and I would be quite thrilled by it. Well, the concert is by Paderewski or Harold Bauer or Rachmaninoff, one of these masterful musicians. I would have a perfectly wonderful time, and after the concert I turn to her and say:

"Isn't that wonderful?"

I find her face set and sad, and I say:

"Didn't you enjoy yourself?"

"No, I didn't enjoy myself a bit."

"You didn't enjoy yourself a bit at that concert?"

"No, I did not."

"What was the matter with the concert?"

"Nothing was the matter with the concert, but the matter is with me." And then she would say, "I will never touch the piano again. I am not good for anything. I am just rags, rags, rags before that perfect technique, that perfect interpretation, that marvelous exhibition not only of technical ability, but of spiritual interpretation."

One has the same experience of humiliation before the mirror of Jesus Christ. This accounts for some of those passionate expressions that come to us out of evangelical literature. For example, the old hymn, "Jesus, lover of my soul." It is just possible that you healthy girls, when you come across that line of that hymn, "Vile and full of sin I am," do not like it. If you sing it, you sing it because it is there and it is to be sung, not because it represents anything whatever in you. But when Charles Wesley put down, "Vile and full of sin I am," that is just the way Charles Wesley felt,—a holy man. Judged by human standards he was not that at all, but he did not judge himself by human standards: he was judging himself by a divine standard. Take the next line, "Thou art full of grace and truth." It was when he sat himself down before the fullness of grace and of truth that he saw in Jesus that he wrote the line, "Vile and full of sin I am."

There is another hymn that is not in many hymn books nowadays. We think we have graduated from the old hymn. We feel we never can sing that hymn again. Possibly some day we may get good enough to sing the old hymn again:

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day,
And there may I, tho' vile as he,
Wash all my sins away!"

Who wrote that? William Cowper wrote that. What kind of a man was he? He was a wonderful man. Then why did he say, "There may I, tho' vile as he"? Because that is exactly the way he felt. He had put himself up before the mirror of the life of Jesus Christ, and that is just how he felt himself to be.

The great service, then, that the life of Jesus does for you and me is that it shows us for the first time our secret faults and reveals us to ourselves exactly as we are.

CAPACITIES FOR GOOD

Well, this would be a sad sermon if it ended just like that, and so the sermon is not going to end like that: because, as I have reminded you, the great service of the life of Christ is not only that it reveals our hidden faults, but that it also reveals our hidden capacities, our secret abilities to live devout and useful lives.

Again, other human personality does that. I rarely come to Northfield that I do not at least mention the name of D. L. Moody. I knew him personally. I can remember a ride that I had as a young man with him from the old farmhouse across to Mount Hermon. I didn't know what was happening to me as I sat beside him and he drove a pair of his favorite horses from Northfield over to Mount Hermon. When I come to Northfield I always make a pilgrimage to his grave on Round Top.

I think of the men that came in contact with him who had the secret capacities of their lives revealed as they stood before the personality of that man. One of them was Henry Drummond, a brilliant scholar. He was teaching in a college, and he was living a useful life, but Moody came to Scotland, and Drummond came in contact with the personality of Moody, and suddenly great abilities and capacities were revealed in that man's life until he became the greatest evangelist to college students which my generation produced, and he had a vast influence over thousands of students in English and American colleges.

Wilfred T. Grenfell came under the spell of Moody's personality. Dr. Grenfell had the secret capacities of his life revealed in the personality of this great man, and he entered upon that great mission work in Labrador. And hundreds of college students from Grenfell's personality have had the secrets of their hearts revealed to them.

But this revelation of oneself never comes with such power as when one confronts the personality of Jesus Christ. Beginning with the New Testament and coming right down through history we find a whole long procession of men and women who might have lived quite ordinary, conventional, commonplace lives; but when they came before the mirror of the life of Jesus Christ they had revealed within them capacities for usefulness and devotion of which they never dreamed, but which came to light before the personality of Jesus Christ.

Thus, a dissolute Roman youth became St. Augustine. A gay troubadour became Saint Francis. A tin peddler became John Bunyan. A weaver boy became David Livingstone. A drunken bar-keeper became Whitefield, the great evangelist. And what shall I more say about the procession of saints, apostles, prophets and martyrs who were born right into their sainthood and into their apostleship under the reflection of the personality of Jesus Christ!

You never will know what you can be, you never will know what you can do, until you bring your life and put it before the personality of Jesus Christ. Then, and then only, will the secret capacities of your life be revealed to you. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for those that love him!

That we may know Christ, that knowing him we may know ourselves, and knowing ourselves we may know the life that is eternal, let this be our hope and our prayer!

Many people have grown uncertain about God. Many are afraid of the future. A godless world is a loveless world. But the church has a call and a gospel better than Isaiah's thrilling call to hopeless and despairing Israel.

God's Call to a Timid Church

Rev. J. Harry Cotton, D.D., Columbus, Ohio

O Zion, that bringest good tidings, get thee up on a high mountain! O Jerusalem, that bringest good tidings, lift up thy voice with strength! Lift it up! Be not afraid! Say unto the cities of Judah, Behold, your God! Isaiah 40. 9.

THIS is a prophet's call to a hopeless and despairing people. For fifty years the Hebrews had been exiles in a strange land. The cruel hand of the invader had destroyed their city amid scenes of carnage, and had herded the remnants away into an oppressive captivity. In the freshness of their sorrow their wounded hearts turned toward the homeland. They were homesick for the rugged hills of Judah and for the peace of Jerusalem. But there was a pathetic hopelessness in their patriotism. Five hundred miles of desert separated them from their homeland. Those last frightful memories of their native city were all too vivid,—hordes of foreign soldiers pouring through the streets, brutality and slaughter, the cries of confusion, and the destruction of their homes,—then the long weary journey to a strange land, marching in closely driven companies, forced to maintain a brutal pace, their weak ones tossed impatiently aside,—all these scenes were bitterly fixed in memory. It seemed that God had forsaken them.

At first, through their tears they tried to lift their ancestral songs of faith. But the faith that tried to sing was choked and baffled. "How shall we sing the Lord's song in a strange land?"

The passing of fifty years saw that faith become dim and inarticulate. A new generation had grown up in captivity. Most of the original captives were dead. The glory that had been Jerusalem had already become a tradition. Folk had given up hope of a return. They saw no future for their race. Faith in God was weak. There was so little in their situation that seemed to call for him. The followers of God had become timid. To believe that God was alive and at work seemed to call for an apology.

Unto this timid and despairing people the prophet sounds a message of hope and comfort. The future is bright! Restoration is ahead! God is about to visit his people! To this pessimistic age there is no word of armed rebellion, no plan for direct action, no appeal to outside military power, no reliance upon fickle turn of fortune. The people of Israel must be confronted with the fact of God. The new day will come when they return to God. There is a thrill of hope, a joyous cry of expectancy in God's call to his timid believers:

"O Zion, that bringest good tidings, get thee up on a high mountain! O Jerusalem, that bringest good tidings, lift up thy voice with strength! Lift it up! Be not afraid! Say unto the cities of Judah, Behold, your God!"

Let that cry be heard today! Multitudes have grown uncertain about God. They think there is little in our situation that calls for him: the world has grown too vast for God. God has been lost among the stars. And because they have grown uncertain about God men have grown uncertain about life. It is too big for them, too baffling. They cannot see that life means anything or that we are going anywhere. There is therefore nothing to do but devour the pleasures of life and then await disaster.

You remember the picture of the white monkey described in Galsworthy's novel of the same name. This monkey is sitting dumb and blank surrounded by the rinds of fruit. Our generation is like that. We have eaten the fruits and thrown the rinds away. Men are afraid of the future. Life has lost its sense of security.

"We talk about the future," says one of Galsworthy's characters, "but we do not hope for it."

Amid all this fear and uncertainty the church is speaking with uncertain voice. We are timid. We falter. We too seem confused and baffled by our day. Like the Hebrew captives of old we are crying, "How shall we sing the Lord's song in a strange land?" To the church, timid and uncertain, there comes the ancient call of the prophet. You have good tidings! Keep silence no longer! Up, to a high mountain, get thee up, heraldess of good news! Cry to the cities of Judah, Behold, your God!

Facing Life Without God

Our need of God is sometimes made clear for us when we try to face life without him.

What is life without the presence of God? The world becomes simply a vast heartless machine, grinding along its blind, relentless way. It permits us for a day to dream dreams of beauty. It tolerates for a moment the lofty thoughts that ennoble our little day. It gives us a brief instant in which to strive to build here the kingdom of right and love. Then, in the words of Bertrand Russell, "the whole temple of man's achievement must inevitably be buried beneath the débris of a universe in ruins."

If men come to believe that, life has lost its meaning and there is nothing in it save the empty rinds.

Without God we have no help, no resources, no power to redeem. In all our struggles against selfishness and greed, against vice and hate, against poverty and disease, we struggle, as another has put it, "against the dead set of the universe's apathy." A blind world is not on the side of goodness, not on the side of love. Our prayers are then in vain.

> And that inverted bowl they call the sky,
> Whereunder crawling, cooped we live and die,
> Lift not your hands to it for help, for it
> As impotently moves as you or I.

Without God love disappears from life. We inevitably take

our color from the universe in which we live. If God is love, then love is the most rational experience of this world, but if blind, whirling force is the ultimate reality, then love plays a sorry part in our world. It is out of place.

Isn't it interesting to see how many modern writers who have lost faith in God have also lost faith in the power of love? Mr. Joseph Word Krutch has written with clear insight about the death of love in his book "The Modern Temper." His words are dark and hopeless. Writes Mr. Krutch:

"We have grown used to a godless world: we have not yet become accustomed to one which is loveless as well. Only when we have become so accustomed will we realize what atheism really means."

It is small wonder that our generation can find no joy in such a world. It is not surprising that the younger literary men should earn the title, "the sad young men."

Into our world of despair there comes the glorious good news that God is, that his love is the ultimate fact of this universe in which we live. He has told us again and again that life means something, that he has stooped to lift us into the peace and security of his presence.

"Fear not, for I have redeemed thee! I have called thee by thy name, thou art mine. When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah, thy God" (Isaiah 43. 1-3).

In his dealings with foolish and wilful children he does not overwhelm us with his power. God is gentle. "He will feed his flock like a shepherd, he will gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isaiah 40. 11). God is like that.

In one of the most daring metaphors of Scripture Hosea, that tenderest of all prophets, likens God to a husband who is seeking to win back an unfaithful wife. "Behold," says he, "I will allure her" (2. 14). God will use all the arts of a lover who seeks to win the affection of his beloved. He will not coerce her. He will not capture her against her will. "Behold, I will allure her."

This seeking, tender love of God has been made clear on the cross of Jesus. It was as though the Eternal had said: "My love is no matter of words. I will make it so clear that none can escape my meaning."

I know of no argument for the love of God beyond the cross. Up the hill of Calvary Jesus climbed. There they crucified him. He counted on his love winning them. But it didn't. They jeered and mocked him instead. Yet he loved them unto the end. This love I could not understand in a blind, godless world. It is God's final testimony of himself, his word to man.

"I know not how that Bethlehem's babe
Could in the Godhead be:
I only know the manger child
Has brought God's life to me.

"I know not how that Calvary's cross
A world from sin could free:
I only know its matchless love
Has brought God's life to me."

The cross has always stilled the fears of men. In the midst of the most uncertain days men have looked life's terrors in the face and have called themselves more than conquerors. If God has loved us like that, there is nothing of which we can be afraid. Poverty, sickness, the break-up of old security, suffering, death,—what have they to say to us? "If God be for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" The church has a gospel—good news—for such a day as our own. Men are uncertain, dispirited, afraid. Then God forgive us if we are timid! Cry unto the cities of America, Behold, your God!

THE CHURCH'S MESSAGE FOR TODAY

Will you note, in the second place, that the church has a message for the normal life of our day.

He has ill understood his generation who has not felt the moral scepticism that has descended like a fog upon us. The distinction between right and wrong has been blurred. Old ideals that have been built up through centuries of painful and costly experience are blithely discarded. Formerly we knew that we were falling short of our marks. Now we are calling our marks in question. We are not certain that there are any standards by which we ought to judge ourselves. What is right for one is wrong for another. What is now condemned is accepted by the succeeding generation. There is therefore no final moral authority. Such ideals as we do have many are trying to establish without God. They entertain high standards of social and personal morality, but they have lost hope in God.

This position will prove untenable, for an inescapable reason. The central question of ethics is: How shall I behave toward my fellow man? But you cannot answer this question of ethics until you have answered the prior question of metaphysics, Who is my fellow man? What I take my fellow man to be is of prime importance in determining my behavior toward him. Now the heart and soul of morality is here,—human personality is sacred, and is to be treated so. All sin is a violation of the sacredness of personality. But if personality is not really sacred, if the universe does not put a high price upon his head, then all the demands of morality are wind and mist. Jesus anchored all his moral teaching on the fact of God. Who is man? Jesus answered, in effect, men are the children of a heavenly Father. Into this word can be gathered all of the moral ideals of Jesus.

We commonly say that we have lost our respect for human life, we no longer hold it as sacred. But how can we respect human personality unless we see that in human personality which is respect-able? Tell me that my fellow men are only pathetic little cogs in a great machine that presently they will wear out and be cast aside upon the rubbish pile, and presently I shall be treating them as though they were just that, cogs in a vast machine! Tell men that they are only animals, that they have no divine ancestry, and presently they will begin to act as though they were only animals. That is one of the sources of our trouble today. Our generation has been taught about its animal side. The image of God has been neglected. Inevitably it has had its effect upon human conduct.

But now, let men see the shadow of a cross falling across the face of each child of God! Then, that makes a difference. If God has loved this child enough to bear a cross for him, who are you or who am I to treat this man or woman with contempt? The love of God has poured out itself for him. He is not a cog in a machine. The universe itself has called him sacred. He is not merely an animal. He is not a temporary accident that will soon die and be forgotten. The promise of God is upon his head. Let men be brought back

A group of missionaries "getting behind" one of their minor difficulties: a stalled motor lorrie. The scene: A MAIN ROAD *near Elizabethville, Belgian Congo.*

to confront the fact of God, and you will see a difference in human conduct!

You remember how this difference at once manifested itself in the conduct of the early Christian church. Here is the apostle Paul in the 8th chapter of First Corinthians talking about those who object to eating meat that had been previously offered to idols. How does Paul refer to this objector? As a bothersome old creature who is a stickler for trivial points? No, he is the "brother for whom Christ died." That makes a difference!

Who is this business competitor of mine? He is a brother for whom Christ died. Who is this stenographer of yours? She is one for whom Christ has deigned to die. Who is this colored laundress? Who is this bootblack? Who are the members of our churches? Who are these unemployed whose children cry aloud for bread? They bear upon their foreheads the priceless mark of preciousness to God.

Will you imagine with me a young boy, in the early days of our country, growing up in a village in the mountains of Pennsylvania. At an early age he gives up his school and goes to work at his father's trade. His neighbors, blind as only neighbors can be, see nothing unusual in him. He is just an ordinary young man. They do not know that he spends each evening in study, nor do they know where he goes when he is absent from the village for weeks at a time. But one day a stranger comes to the village and seeks out the home of this young man. Suppose that word goes round the village that General Washington has sent for him, that the general wants him to fill an important post in the struggle for liberty. How that young man would rise in the esteem of his fellow villagers, for Washington had sent for him!

If we only had ears to hear the call of one higher than Washington, calling for each one of our fellows, if we could hear the voice of God from Calvary calling, calling, how they would rise in our esteem! In the midst of moral confusion and the cheapness of human life, church of God, proclaim your gospel! Get thee up on a high mountain! Lift up thy voice with strength! Lift it up! Be not afraid! Say unto your cities, Behold, your God!

Now, finally, will you give a thought to the manner of our proclamation.

How shall we point men to God? How shall we proclaim this gospel? How shall we convince men of the love of God? By mere words? By mere preaching? They may be interested, but they will not be convinced until they see God's love in you. The love of God must be mediated: it will be persuasive only so. Do men see that in you?

PROCLAIMING THE MESSAGE

You who are laymen, is your Christianity only a personal, private comfort, warm and cheering to your own soul? Or is it a way of life, an offering of love? Are you impatient and hard to the members of your family? Are you selfish in your business? Proud and unapproachable to those who are beneath you? Not deeply stirred by the sufferings of men about you? Are you deeply concerned over your own personal comfort and the business of your own home? Do you really care that men and women about you know not Christ?

And we who are ministers, are we professional, preaching our sermons and making our calls with a certain pride in our own accomplishment? Or do we really think first of the love of Christ? What do we see in these lives that are committed to our care, so many cases, sometimes troublesome, upon which it is our duty to work? Or do we love them with all the patience of the love of Christ? And what are we in our private lives? Selfish, vain, secretly seeking the flattery of easy compliments? Vexed when our own comforts are disturbed? Self-centered preachers of the gospel of sacrifice? What do our families, our wives, think when we proclaim the love of the cross? "Though I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a clanging symbol." Are our sermons brassy?

A few months ago we sat in the home of President Leighton Stuart of Yenching University in Peiping, China. About 30 students, young men and women, had gathered there and were asking questions. Shanghai was being bombarded. The fate of China seemed to be in doubt. They wanted to know what Christ could do for China in the hour of her emergency. Said one of them:

"Don't you think Communism can do more for China than Jesus Christ can?"

I carefully explained that Russian Communism had no foundation upon which to build a great civilization, because it had no God. It must inevitably put a cheap price upon men and women. Christ, on the other hand, could build a solid and enduring democracy in China. He did not seem impressed.

"I think," said he, "that Communism has a better chance. The Communists believe in their cause. They sacrifice everything—life, property, position,—that their cause might triumph. We do not see that in the Christians."

He was unjust, of course, for on the spot where we sat, 30 years before the blood of Christian martyrs had been spilled for their faith. Yet his challenge cannot be escaped. Does the world see in us thorough devotion, the love of Christ, a love that surrenders all—even life—for the Saviour? The world will listen if we speak that language.

Multitudes today are afraid, without living faith in God, without hope for their civilization. Then, church of the living God, let God speak through you! Cast off your timid fears! Get thee up on a high mountain! Get thee up! Lift up thy voice with strength! Lift it up! Be not afraid! Cry, cry with all the passion of your lives to the cities of America, Behold, your God!

The Beauty of the House is Order;
The Blessing of the House is Contentment;
The Glory of the House is Hospitality;
The Crown of the House is Godliness.

Paul's Letter to the Philippians

5. Philippians 4

Miss Caroline L. Palmer, Litt. D., The Biblical Seminary in New York

THE fourth chapter reveals that this is a "Thank you" letter. The personal appeal in this chapter is strong. He loved the people to whom he was writing, and they loved him.

Did you notice all of the words that might be associated with "always"? There are quite a few choice words allied to that word that convey the same idea.

The Philippians exceeded all of the other churches in their liberality. That is a tribute to them, is it not?

There are greetings from the house of Cæsar. In the first chapter the Prætorian guard is mentioned. Here is the first intimation that anybody related to the Cæsar household is remotely interested in Christianity. It will be more than 200 years before any Roman emperor becomes a Christian, but the power of the Christian message has reached Cæsar's household, and ultimately the emperor himself will hear and heed it.

There is a great deal about the mind in this epistle. It is essential to choose the things about which one is to think, to control thought.

The women of the church are noted in this chapter. His plea is for unity, and he specifies the names of the women. How wisely he dealt with them!

The sufficiency of Christ. "Always," "all." How about being anxious? May you be anxious about a few things? Nothing? But when you pray, for what do you pray? Everything? "In nothing—everything." Do you realize how inclusive are his words? Paul does not stop halfway and say "almost nothing" or "almost everything," but his words are all-inclusive.

* * *

Notice that the fourth chapter begins with "Wherefore." What is the link with the preceding chapter? What is the conclusion from "Wherefore" in that first verse? "Wherefore . . . stand fast!" That is the admonition here. They were to stand fast because their citizenship was in heaven: that is, they were to stand fast because they were waiting for the return of their Saviour, the Lord Jesus Christ. They were to stand fast because of their hope that he would "fashion anew the body of our humiliation that it may be conformed to the body of his glory." It made them realize that one day all the limitations of the present are to be done away, and they would enter into the whole inheritance which was theirs in Christ Jesus. "Wherefore,"—should not that be reason enough to help them to stand fast?

In the second chapter as well as here Paul was urging them to be of one mind and of one heart. If all the women of Christendom could be of one mind and one heart there would not be any more church troubles, and no more schisms. If every woman in her own society would empty herself of her own desires and opinions, and think more of the things of others, the power of the Christian group would be inestimable.

* * *

Will you not turn to the paragraph beginning with "Rejoice," and then to the 6th verse, "In nothing be anxious," closing with "and the peace of God." Let us start with anxiety!

Anxiety is associated in our minds with care, with trouble with restlessness, with questioning, with doubt, with insecurity. All of those words belong together. Is Paul exaggerating when he practically said to them, "I set before you a new and different kind of life, a new model, a new ideal. It is possible so to live that in nothing you need be anxious"? That does not mean that there are not tears, for Paul spoke of his own tears. It does not mean there is not sorrow. In the second chapter we read of the sorrow of Paul. And in the third chapter Paul speaks of the fellowship of Christ's suffering, hence he is not saying that we are not going to suffer or that we are not going to face reality. But he does make clear that there is a sense in which the Christian may be released from anxiety about things, about the future, and then he explains what he means.

It is not only a command to them in nothing to be anxious, but he answers the question, "How can one reach the place where there is a release from anxiety, where one is not afraid?" A beautiful young woman once told me of her father who, though comfortably well off, always talked much about saving and poverty. She grew up in great fear and anxiety about the future, and it was not until she came to realize the meaning of this verse that she was released.

"In everything by prayer and supplication." Why does he use both prayer and supplication? Doubtless because he is bringing here two ideas. It is said of the great scholar and saint, Dr. Westcott, that no circumstance could ever surprise him out of the atmosphere of prayer that pervaded his life. Can you then think of Dr. Westcott as a man always distraught and anxious? No! Such an atmosphere of prayer in everything implies a relationship to God. It is one who lives in the constant persuasion of the presence and care of his heavenly Father, who commits everything to him, who is released from anxiety.

It was once suggested to a group of young women that if they would think of God for ten minutes each day, such a practice might transform their lives. They were not to think of what he would do for them, but of his character, his love, his universe, his plans for the world. Several years afterward one of these young women said:

"I have done what you suggested, and my life has been utterly changed. I am a different person."

"In everything by prayer." But prayer does more than release us from anxiety. Prayer changes things. Prayer, according to both Jesus and Paul, so operates to make things come to pass.

The paragraph begins with anxiety and closes with peace, the peace of God which passeth all understanding. The Roman colony in the city of Philippi had a Roman garrison, and they had an unusual sense of security because the garrison was there. It is the figure of a garrison which Paul uses to describe the sense of security of those who followed Christ,—the peace which passeth understanding will garrison your hearts and your thoughts in Christ Jesus. He cares, so why should one worry about tomorrow?

Let us pass to the next paragraph! The Philippians had sent Paul a gift, and in this paragraph we have a gracious "thank you!" In substance he said, "I did not need your gift, but I am grateful for it." He did not need the gift to give him courage or to assure him of their love. Paul rather said, "I have learned the secret, in whatsoever state I am therein to be content." It is the minority in the world who are contented, not the majority, and these contented folk are not those who have everything, but those who like Paul have learned the secret of contentment.

Three years ago Philippians 4 did not mean as much to people as it means today. There is a better understanding of what Paul meant when he said:

"You can take everything away from me, but you cannot disturb my contentment of spirit. You can give me everything, but you cannot even so alter my contentment of spirit. I know how to be abased and I know how to abound. I have been initiated into the secret of what it means to be contented under all circumstances."

The next verse is the one whose context you were asked to consider: "I can do all things in him that strengtheneth me." In its context the verse does not mean what sometimes it is said to mean, that we are given power to do whatever we are asked to do. A literal translation is, "For all things I am strong in him who enableth me." Moffatt's translation is, "In him who strengthens me I am able for anything." Hence Paul is saying that in any situation he was able to stand fast, endure it, and be contented because he had learned that secret. It is not merely learning a secret code, since contentment of spirit results from association with Christ.

This restless age never needed anything so much as to learn the secret of contentment. There are far too many who brood over their own limitations. They do not like the color of their hair, their height, their weight, their personalities. These people have it in their power to be attractive if only they knew the secret of the radiant life in Christ.

Why did the Philippians send Paul so many things? No one had to tactfully approach the Philippians and suggest that they send the gifts to him. No one in some plea had to reach the psychological moment when the question could be put, "What will you give?" Was it that kind of gift? Paul said it was like incense, it was a fragrant gift.

This chapter reminds me of a little girl whom I knew who wanted to paint a pansy, but she had never seen a living pansy. One day when the leader of a club of girls to which she belonged was trying to find a card with a pansy, there arrived a box of flowers sent by friends from the country. In one corner of the box there were pansies, beautiful living pansies. The children who gathered about her were greatly excited and full of happiness, all except the one little girl.

The leader questioned her and said: "I thought you would be the happiest of all."

The artistic little girl, with insight greater than the others, responded:

"But I could never put the velvet on!"

There is a plus in giving here. It is the fragrance of giving, it is velvet of giving that is so exquisitely set forth.

A black woman in Africa, as told by Janet Miller in "Jungles Preferred," found God. "Every morning when I come out of my little hut," she said, "I look up and thank the Father of us all, and I put a little offering on the roof for him. The birds come and eat the rice or the manioc that I put there, but he knows the offering was put there for him."

Dr. Miller also tells of the husband of this woman, once a cannibal, who had "a face like a meat-axe but a heart as soft as chiffon." His wife was bitten by a poisonous snake, and he prayed all night that her life might be spared. In the morning she was better, so he decided to give a thank-offering to God for the recovery of his wife. On the following Sunday he put into the collection basket a new shirt for which he had saved money for months. It was his most precious possession.

Some of the people said to him: "God cannot wear your shirt."

To which he replied: "One of his needy children can."

It was given to an old man whose back was always sore from the blisters made by the sun. As his wife concluded the story she said:

"And my husband rejoices always when he sees him, and thanks God again because my life was saved. The great Nzambi understands his black children, and if their ways are not always the ways of the white people, he understands them both, for are we not all children of the great Father?"

That story also tells of fragrant giving. Let us aspire to be like those who understand what the needs are, who live so close to God in prayer that he tells them what to do with their coats, with their money, with their possessions, and who gladly do his bidding. That was the spirit of the Philippian church. They presented fragrant gifts, well pleasing unto God.

The following verse, 19, has a definite connection. "And my God," Paul said to this Philippian church, "shall supply every need of yours." If we are like the Philippians, then we can appropriate that verse also. God will supply every need of ours according to his riches in glory in Christ Jesus!

Expository Study of Hebrews

5. The Finality of Christianity

REV. ALEXANDER C. PURDY, D.D., HARTFORD THEOLOGICAL SEMINARY

THE theme of the Epistle to the Hebrews announced in the opening verse and developed throughout is the finality of Christianity.

The author of this epistle addresses both his argument and exhortations to readers who are tempted, if I understand their situation, to regard the Christian gospel as a bit naïve and crude, especially in its unfortunate insistence on the historic person of Jesus in his sufferings and his humiliating death. The Christ they saw, but Jesus was a stumbling block to them. I rather suspect that they were attracted by an interpretation of the Christ of God which was rather far removed from the historic person of Jesus.

They were intrigued by some form of speculative Judaism which offered them on the one hand the "spiritual" religion

relieved of the difficulties which history presents, and on the other hand they were attracted by an elaborate and satisfying symbolism, a richness and elaboration of outward form and ceremony which met their need. They considered themselves advanced and sophisticated, yet they had never grasped the sublime simplicities of the gospel. They had never realized the reach of those simplicities. The situation is not unknown to the modern missionary in his contact with persons who have found some fancy religion attractive, and have been lured by its claim of a more developed, a more perfected, a deeper understanding of the universe, though they themselves have never grasped the depth and significance in a cosmic way of the simplicity of Christ.

The author's great word to these faltering Christians of the first century is "Hold fast!" But it is not a mere exhortation, it is not just a shout. It is the fruit of a closely met argument. He meets them on their own ground. I think the gospel of Christ, he says, can be defended on ground of their own choosing in the realm of speculative thought which has proved so attractive to them. It has verity in the arena of thought as well as in the arena of action. The Epistle to the Hebrews is a superb apology, a reasoned defence of Christianity.

* * *

The thought forms employed by the author, as we have suggested, belong to the first century. The nature of his defence is of permanent significance. We find his use of proof texts is merely his way of expressing a philosophy of history with the tools at his command. This is not merely the childish thinking of a primitive mind, but here is a mind coming to grips with the problems of life, and using the forms and tools at its disposal.

For example, as we have tried to show, when he combines a verse from Genesis and two from the 95th Psalm he is but using the current mode of exegesis to set forth the agelong restlessness of the human heart for fellowship with God. And his great conclusion from that combination of proof texts, "There remaineth therefore a sabbath rest for the people of God," is not simply a trick exegesis. His way of expressing it, his utter conviction that the hunger of humanity is fellowship with God, is deeply and permanently significant. In his analogy between the priests and Jesus he is but calling his hearers in his own words to draw near with boldness unto the throne of grace that they may receive mercy and may find grace to help in time of need.

His purpose is not only practical, it is also expressed in a closely knit argument which to me at any rate is impressive. I confess that it is not simply the warmth of this scholar that attracts me to him, but that I am amazed at the caliber of his mind. Here is a man who thought and thought to some purpose, and who, using the forms of his own day, has given us a masterly presentation of the Christian gospel. If he brings up the strange figure of Melchisedec out of the mists of obscurity he is but saying in his own fashion that the eternal priesthood of Christ, the priesthood of personality, has done away forever with all priestcraft by fulfilling the need that called it into being by opening up a new and living way to the heart of reality. He does not follow that lead, because the nature of his argument is that of analogy. Always he turns from the priestly system to Christ. How much more Christ meets our needs!

You do not find in the Epistle to the Hebrews a theory of the atonement. He assumes the great truth which was the assumption of his whole people: without shedding blood there is no remission of sins. Yet the force of his thought leads him to suggest here and there the realm in which this reconciliation and redemption operate. God, he is telling us, has been acting not only in history in the large, but God in Christ is acting in the arena of humanity. Not just upon us, but within human life. And that is the priesthood after the order of Melchisedec that abideth forever.

And if he argues academically that the old covenant relationships have been swept away with the law that regulated it, he is only striving with all the power of an active and informed mind to express intelligibly the glory and joy of a new relationship with God through Christ. It was no accident that when he contrasted the old covenant and the new his mind turned with the sure instinct of a transformed soul to the 31st chapter of Jeremiah. "This is the covenant I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

This we have been trying to say is the nature of the epistle: thought forms belonging to the first century, but expressing a great philosophy of history which challenges not only our admiration, but challenges our wills and our intellect today.

* * *

Faith meant for him a human instinct? Apparently so. In that great 11th chapter it might well be argued that he is saying to his readers that faith is a human instinct which rises out of our humanity. To repeat again Royce's great definition of loyalty, he is calling forth willing, thoroughgoing, practical devotion of a man to a cause. But if we see nothing more than a tremendously moving characterization of the great figures in human history and Hebrew history we have failed to understand his thought. We might from a cursory reading of the 11th chapter come to that conclusion. This is his way of interpreting the whole history of the solidarity of humanity.

Who were these men? Abel, who by faith offered unto God a more acceptable sacrifice than Cain. Enoch, who by faith was translated that he should not see death. Noah, who by faith being warned of God concerning things builded the ark. Abraham, Moses, and all the rest. Who were these men? Brilliant examples of human achievement? Yes, but something far more than that. These men are like islands rising out of the sea to form a new continent, and the faith they exhibit is not just human achievement here and there sporadically in human history. The faith they exhibit is part of the creative act of God, and reveals to us the world to come of which he speaks.

I find it difficult to put into words the impression I get from this philosophy of history which the Epistle to the Hebrews suggests. To me it is one of the most moving things in the New Testament. It has sweep and scope that challenges my admiration for the intellect, the sheer steel of the man's mind, the massive power of his thought. This great chapter has so often been used as though it were an illustration of what a man can do, but I think he is rather saying that here and there above the water of human life islands are rising to form that continent of God, islands rising by the creative forces of God himself. Then I think we get something of the scope and sweep of his thought. The whole massive argument moves to one end,—the finality of the gospel of Christ.

* * *

In our day we fear that word finality. But we are talking about the Epistle to the Hebrews, and the author was not

afraid of it. From beginning to end that is his word.

Think for a moment of that great passage in the 2nd chapter where he deals with a problem of the ages, a problem of thought, of experience presented by the psalmist, that troublesome 8th Psalm! Listen to his words:

"For unto the angels hath he not put into subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet."

I say those great words have troubled the minds of men through all centuries. There is that about them that speaks to every man's heart, and yet every man knows what this author is talking about when he goes on to say for him that he subjected all things unto him, he left nothing that is not subject to him, but now we see not yet all things subjected unto him. It has not come true. A dream, a noble concept of the testimony of men, but what is there in human life to justify, to give it reality? What is he going to answer?

I heard Mather of Harvard say the other day that if the universe was designed for man it seems an extremely wasteful process. "The vastness of this universe designed for men? So wasteful does it seem that to many minds it is absolutely incredible." Then Mather went on to say that it seems an extremely wasteful process, or else it assigns a tremendous value to men, a value most of us have not dared to assign to men.

Is that the way this author meets it? No, not that. "We see not yet all things subjected to him, but we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death"—the fact against which his readers stumble, the humiliating fact of the reality of the historic at the core of the spiritual,—"because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him, for whom are all things and through whom are all things, in bringing many sons unto glory to make the author of their salvation perfect"—that is, one who could carry us to the goal,—"perfect through sufferings." That is his answer!

Do we get what he is trying to present? A conception of the finality of Christianity which is big enough to find its way through the whole world, and yet which holds to history, and in particular to the history of one Jesus, whom he calls by that name so often in this epistle.

* * *

My friends, there is only one permanently thrilling thing conceivable in the universe, and that is that God loves humanity, the God who controls the destiny of the universe, and that he has entered into human life, and within it is shedding abroad his love in the hearts of humanity. O God, give us not only the fervor and the enthusiasm, but give us the patience and the diligence, the zeal, the exacting sort of study and thought the author of this great epistle exhibits, that we may make real to men this permanent moving and transforming fact in Jesus Christ that there is a great double search, God seeking man as well as man seeking God.

May I close with a homely illustration?

I know a little girl who was accustomed to go out every day when her father came home. She was allowed to go to the corner to wait for him and meet him. One day she got there before he came, and she had to wait. She got tired of waiting, and went on to find him, and when he came he did not find her. He came home, but she was not there. Then the search began, and soon the whole neighborhood was aroused, and they were seeking that wee bit of a girl. At length, after considerable search they found her more than a mile away, trudging bravely ahead, and it was only with the greatest difficulty she was persuaded to turn around and go the other way. She was entirely confident if she kept going she would find her father.

She was right. She found her father, but not because of her wisdom, not because of her experience, but because her father was seeking her. The double search in human life!

God grant us the power to preach this gospel until it shall reach the hearts of men and all their relationships!

The Face in the Glass

(Concluded from page 256)

How often shall I forgive my brother if he sin against me? Jesus says seventy times seven.

You see it is like climbing mountains. You no sooner get to the top of one than another pinnacle lifts its head. You may stand there awed by its snow-white beauty, and then go back down to a lower level, but you will carry in your heart some haunting memory.

"Judge not!" Have you ever been up there?

"He that will be my disciple, let him take up his cross and follow me!" Is that a vista?

"He that will lose his life for my sake shall find it."

If we are right-minded we look and listen, and then we want to crawl into a corner and cover up with a blanket. Dwarfed by science? No: dwarfed by a Nazarene! "Christ," says this book, and there is distance there. A light year or so ahead of us he is, and stature enough to dwindle you and me.

And yet this strange book, for all its towering, never lets you slink away, not with the idea that you are insignificant. When it meets you it stammers. It stammers, and its hand comes up to salute as any man would whose eyes are wide with some kind of awe, and it won't let you throw away this that you are and pay it down across the counter for what you can get, you soul you, with God in your face!

It looks at you and weighs you poorer than you have ever thought yourself. It looks at you again when the shadow of a Carpenter falls across your life, and it sees you richer than you ever dreamed,—a creature for God to sweat over and to die for,—and you cannot go back to grunt and gobble around the trough, shoving and pushing,—for it won't let you!

Shelley in one place tells of a ghoulish struggle between an eagle and a snake that had coiled about it. Now the great bird, seeming to triumph, is lost to sight in the blue dome of heaven; now it darts half-choked to the earth and beats the dust with its poor wings. And in the end the snake won.

That is the same story Matthew told, and Luke, and Paul, but it had a different ending. The story of the eagle and the snake, but when it is over there is a sound of wings and of flying. It isn't the snake that wins.

"A man beholding his natural face in a glass," and Christ there telling him what life is and what a soul can be. God, that's thrilling!

The oldtime supernatural episode furnishes a text for a needed message for today. God wants ordinary people to express his good will in a distraught world.

The Good Will of Him That Dwelt in the Bush

Rev. J. Stuart Holden, D.D., London

Deuteronomy 33. 13-16.

I WANT to speak particularly tonight about this arresting phrase, "The good will of him that dwelt in the bush."

There is not a great deal of good will in the world today. If there were the world would be a different place than what we know it to be. There would be no hostilities, no suspicions, no jealousies, no cultivated misunderstandings, no wilful perversions, no determined blocking of interests, no widening breaches, no threatening grounds, no contention, no cross currents, no rumors of war, no actual wars, neither between nations nor classes nor individuals.

The disease from which the world is suffering is that of an almost total absence of good will in its real meaning and significance. The world is a sorry place today, its affairs are in a sorry mess, its outlook is a sorry prospect, and all because of the scarcity of good will and the infrequency of its expression in the world's complicated life. It does not take much of a vision to tell what is wrong with the world. The world is running into red ruin under its own power, into flaming sheer selfishness which is the antithesis of good will, and the blame for it is so widely distributed that the humblest individual amongst us is involved in this general indictment.

Good will is a term of personal relations, and personal relations aggregated make up social and national relations, and the individual is the vital unit in the vastest human area that we can ever have under survey. Our greatest need in the world today (forgive the repetition!) is the recovery of the lost spirit of good will, which means of course the personal recovery of God, the author and founder of all good will, and of the sense of his outflowing good will toward men, and of what it causes; and that to which it commits every man who becomes its conscious and confident and grateful beneficiary. For we shall never make our individual contribution to the healing of the world's sickness until we are ourselves men of God's good will, men who are experiencing ourselves its redemptive control and endowment; and then we cannot fail to make our personal contribution to the healing of the world's sickness.

All of which reflection leads me back to this old story of which the words I have read are part of the record. The story of an old man who is on the point of departure, and who is giving his blessing to those to whom he had up to that time actually given his life. Moses declares the manifold blessing and goodness of God. Each sentence is both a petition and a prayer inspired by his own long experience of God's faithfulness.

To Joseph he promised, as we have just read, material prosperity, rich harvests, affluent gains. He sets forth the great wealth of vitality to those who would cleave to God, and he adds as a crown of everything "the good will of him that dwelt in the bush." Beyond this he cannot go. There is nothing further, nothing more, that Joseph could ever know.

The word good will, what does it suggest?

Something infinitely more than general oversight, providence, control, protective care. That is assumed in the term God. Something more than that: actual and active love and concern, and ready help. Good will, the outgoing of God's nature, God's heart to the people. And this Moses identifies with that incident in the desert which for him began everything: the burning bush, where, as you recall, he a middle-aged man, disillusioned in regard to the many things, complacent and satisfied with the leisure duty of a shepherd's life, was suddenly awakened to the fact of God and to its implications; where his entire outlook was changed; where he found himself confronted with life issues which affected his nation and the entire world; where all his ideas of value were overturned; where he began, as he afterward realized, really to live. Moses had traveled far since those days. He had long since lost sight of the bush, of course, but he had never lost the sense of God's good will. He had borne heavy burdens, he had suffered many hardships, he had lived through exhausting hours and depressing days, he had been disappointed, he had been surprised, he had been in despair time and time again, he had failed of his own best intentions, and more than once he had discredited his profession and had come under the sorest discipline, the discipline of self-reproach and of divine righteousness; but his persistent consciousness had been of God's good will in some such terms as I have endeavored to define it.

Like Paul centuries later, Moses could say: "What shall separate us from God's good will? Famine, distress, persecution, sore peril? Nay, nay, nay! In all these things we are more than conquerors through him that loved us."

There sounded in this benediction of Moses upon the head of Joseph, of the tribe to be so highly favored, the good will of him that dwelt in the bush. This is the best thing he can call down upon others, that which has made life what it has been with all its ups and downs to him, that which he understands now far better than he did when its light first arrested him, and he turned aside to see the great sight of a bush burning and unconsumed, that which means more to him now that he is leaving life than it did, the good will of him that dwelt in the bush.

A Gospel in the Bush

My friends, there is a gospel in the phrase, a gospel which in all its fullness Moses himself could not know, nor indeed any other until Jesus came, in whose light we read this word, until Jesus came and both interpreted the meaning and ful-

filled its promise. Think of it,—God in a bush, a common thorn bush of the desert! The sheer amazement of it! The indescribable incongruity of it! God in a bush! What a residence for the God of heaven! How unlovely, how unreal, how unfit! Had it been the stately cedar tree, or the sturdy oak, or the upstanding palm, or the fragrant olive, or the rich-bearing vine, it would not have been so surprising, we would not have lost our breath over it: but God in a bush! It staggers our imagination. A thorn bush, unattractive, worthless, insignificant because it is so common. What a poor show the thorn bush makes compared with the other trees of the desert oasis! Who would give it a second thought? Why, to the traveler it does not even suggest shade or water. It is just a bit of worthless desert outcrop. Even the beasts leave it alone. But God does not. God does not despise it. He chooses it for his dwelling place. Yes, there is a gospel here, God in a bush.

Of course, all this is parable, and miracle too, as well as an outstanding critical event in the world's history. It declares to us just what Jesus declared, the evangel superscribed with the biggest word in all human experience, "Whosoever," and the richest phrase in all human language, "If any man." It declares that the God of good will comes to dwell in lives that seem to be of no more account than a thorn bush, lives that are undistinguished, ordinary, uninviting, without any rich endowment of natural grace, thorny of temperament, just desert dwellings, conspicuous for nothing there are so many of us. It is into such lives that he comes.

What a gospel for us who have begun to know something of its redemptive potencies, to proclaim ourselves by life to a world that is dying because of the lack of good will in its life!

I think of the wage-earners in our great industrial areas, on the great industrial treadmills, who do not even cherish an ambition in life. What's the use? It is almost as though they had been turned out of a factory of humanity as a mass product only to be turned into a great factory of inhumanity, each a cog in a vast wheel, not specially bad, not specially good, not specially apt, not specially stupid; happy, or at any rate brought into a kind of contentment because they are set in a hedge with other thorn bushes of the same caliber and nature. And as for God in relation to them, well, Thomas Carlyle may have been right in saying, "God must have loved the common people because he made so many of them." I am a city-dweller myself, and many of you are. I think of the men and women behind the counters in our great stores, and in the shops and offices. What a gospel there is here for those of us who know something of its redemptive potencies to proclaim to them and to thousands of similar unlikely, unnoticed, anonymous, and often desperately lonely folk in their devastating self-consciousness! What a gospel, that God chose to dwell in a common bush, and still does! He condescends to come, to abide, and transforms them by his coming. For just as the thorn bush became a sanctuary and a shrine, and as God spoke to Moses out of its burning heart words that changed the course of the nation's future, and ended its Egyptian bondage, and brought a sense of God's control in its life, and actually prepared the way for the coming of Jesus, so too does the ordinary commonplace life become a dwelling place and the radiating center of his influence and power. For his coming does—as all know to whom it is life's central experience,—make the heart burn and glow, and illumines the mind, and cleanses the life from its sin by the fire that does not consume human personality, but glorifies it. And what marvelous use he still makes of such!

Frequently I say to those with whom I come in contact in ministerial life:

"How did you come to know the Lord? What was it that set you on the track of his will and gave you a living interest in his service?"

And ninety-nine times out of a hundred the answer is something like this:

"Oh, it was a fellow in our office! It was a girl in my form at school! It was a man with whom I had business contacts!"

Just an indwelling by the living God!

A commonplace life we say,
And we sigh.
Why should we sigh as we say?
It's a commonplace sun
In a commonplace sky
That makes up a commonplace day.
And God, who regardeth each commonplace soul,
Out of commonplace lives
Makes his glorious whole.

This is his good will. He inhabits eternity, and he dwells with him that is of a humble and contrite spirit. This is his good will, just the expression of himself. It is not extinguished by being unworthily responded to, it does not flicker and fluctuate by being frustrated when we fail to coöperate with it. It simply cannot be quenched. Water cannot put out its light and fire. It is the love that never fails.

But all this is general. What about ourselves?

Believe me, admiration of the gospel, of God's good will in its saving sufficiency for a world, is not the first object of our gathering tonight. Surely in the divine purpose the first object of this gathering is that we ourselves should come into new and creative experience of this fellowship with our God.

You can always be sure of getting the highest: that is a matter that is altogether in your own hands. How true it is in regard to this great supreme nature we are considering together now, for Jesus says, "If a man wills to keep my words my Father will love him, and we will come to him and make our abode with him." I ask you, Is that your will? Do you will in your deepest being to keep his word? Do you? Then here and now the God of the bush, the God of good will, comes to you mysteriously, poignantly, as the one who made you, knows you and loves you, and henceforth the thorn bush of your life is in his keeping, at his disposal, saved from the fate of the earthbound and the useless, saved from the grappling pride of worthlessness and the devastating shadow of death in the desert, saved, in the words of the apostle Paul, "by his indwelling life," and saved that you may communicate him to others; that what he is to you may be reproduced in the categories of your conduct toward them; that the outgoings of your life may be, in the words of the angelic proclamation, "good will toward men"; that your light, that is, his light in you, may shine before them and lead them to him that hath good will. With good will you may straightway become silent preachers of Jesus Christ, forgiving as he has forgiven, loving as he loves, cleansing suspicions, enmities, animosities, clearing estrangements away and setting alight the fires of sympathy, friendliness, kindliness, a dwelling place of God,—nothing less.

What a contrast! A bush which becomes an altar, a desert scrub which becomes a sanctuary of the living God, saved

by and saved unto the good will of him that dwelt in the bush!

GOD IN ORDINARY LIVES

Some of you have traveled in Spain on your European tours, and you doubtless recall that in the cathedral at Seville there is one of the most wonderful paintings of the Madonna with the Child. It is Murillo's great painting of the Madonna. Murillo the painter, seeking to make his soul (to use a commonly accepted phrase), went into a convent outside the city of Seville, and in the silence of his retreat there came upon him one day the urge to paint, just as to all who have authentic genius,—painter, musician, preacher, writer,—there comes the urge of self-expression. He had with him his paints and brushes, but no canvas. They searched in vain in the monastery, and none could be found, but the painter's urge was such that a small thing as that could not stand in the way. He took from the refectory table a common table napkin of coarse linen, stretched it on ordinary wood, and he painted this masterpiece. Possibly the world's most valuable picture on a common coarse table napkin snatched from a refectory table!

Which thing is a parable. Into ordinary, scarcely endowed lives like yours and my own God comes, and the beauty of the Lord our God may be put upon the unlikeliest medium.

I wonder if I am speaking to anyone who says he thought he once knew something about all that, but now where is the blessedness he knew when first he saw the Lord? Where is the soul-refreshing view of Jesus and his word? "Don't ask the causes of my loss! There are far too many of them, and I know that every one of them was my own fault."

Let me say to you, my friend, whoever you may be, that God's good will is stronger than your weak wayward will which has been the cause of your defection! Let me say he has not left you unless you have deliberately banished him, and even if you have he will come again if you want him!

The thorns in his crown are the assurance of his love for the bush on which those thorns grew.

My last word to you is simply to reiterate this overwhelming truth that it is common thorn bushes he is wanting everywhere: men and women so entirely filled with his good will that others are bound to turn aside to see this great sight and discover as Moses did their deliverer and their God, and hear his voice speaking out of the bush to them. It is common thorn bushes he is wanting. It is you and me.

There was a great man,—he would have been the last man in the world to accept the description,—one of the most brilliant graduates of my own university, who 40 years ago went to India with one of the most distinguished and brilliant academic records any graduate ever had. He went to India and died within three years of his landing in Bombay. His effects were sent home, and his small Greek Testament is now in the university library at Cambridge. These words were found on its fly-leaf:

When I am dying how glad I shall be
That the lamp of my life has blazed out for thee!
I shall not mind that the way has been rough:
That thy dear feet led the way was enough.
When I am dying how glad I shall be
That the lamp of my life has blazed out for thee!

Henry Martin, a common thorn bush, blazed out with the life of God within him. I ask you, is there any higher aim that shall make us worthy of the life entrusted to us? Is there any other response you and I can make to the great love which blazed out for us on Calvary, and then blazed up again from the rocky tomb of Joseph's garden?

Oh come to my heart, Lord Jesus!
There's a throne in my heart for thee.

Peter's heart broke when our Lord looked at him after the threefold denial. But he had been restored by the risen Lord. Nothing is revealed of that interview, but John records how Peter received a new charge.

The Probing of Peter's Heart in John 21

PROFESSOR A. T. ROBERTSON, D.D., SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KENTUCKY

THERE is a good deal to be said for the idea that the apostle John closed his Gospel with chapter 20. That is the natural meaning of verses 30 and 31. If so, he added chapter 21 as an appendix, probably before the book was sent forth and before it was read by the elders in Ephesus or whoever are included in the "We know" of 21. 24, which they added as their endorsement of this interpretation of Jesus Christ, probably also the greatest of all books ever written.

This endorsement really identifies the beloved disciple of verse 20 with the author of the book, and goes a long way toward proving that John is that man. We know that the beloved disciple, so often thus described in this Gospel, was one of the seven disciples by the Sea of Galilee (21. 2) as expressly stated in verse 7. The names of three are given in verse 2, Simon Peter, Thomas, Nathanael, and are thus ruled out. The other four are the two sons of Zebedee, John and James, and two others whose names are not given, possibly Andrew and Philip. James was early put to death by Herod Agrippa I (Acts 12. 2), and so is ruled out as the author of this book. There is little likelihood that either Andrew or Philip is meant by the disciple "whom Jesus loved."

Another point that argues strongly for John as the beloved disciple and author of the Gospel is the fact that his name does not appear in the book a single time, nor does that of James his brother. Only once, here in verse 2, do we have the phrase "the sons of Zebedee."

So clear is this proof that some who deny the Johannine authorship of the Fourth Gospel readily admit that the writer of 21. 24 meant to say that John is the author.

Two reasons are advanced for this appendix by John.

One is to correct the erroneous interpretation of the language of Jesus to Peter in verse 22. John was still living in his old age and still hoping for the return of the Lord Jesus, but the Master had not said that John would actually survive till the Master came back to earth (21. 23). This misinterpretation John pointedly corrected.

Another reason, not at all inconsistent with the other, is that by this appendix John gives the story of the restoration of Peter to full fellowship and favor. The Synoptic Gospels do not give it, and the Acts assumes it in the opening chapters, but John alone tells it in detail.

No doubt there is truth in both of these explanations for the addition of the appendix. It is a wonderfully graphic picture, and by no means a repetition of the earlier incident given by Luke 5. 1-11. They both deal with Peter's experiences in fishing, but that had been his trade before he left his business to follow Christ continually. Harnack and Bernard identify the two accounts, but I cannot agree to such "crass criticism," as I term it in my "Word Pictures" (Volume V, p. 318). The one in Luke is at the beginning of Peter's regular following of Jesus, this one is after the resurrection of Jesus. The details were wholly different save that in both instances no fish were caught after fishing all night (common enough experience for a fisherman), and in both cases Jesus gave them a tremendous catch of fish, which he was well able to do. In both instances Peter acts true to form as he always does.

* * *

Peter announces to the other six disciples that he is going a-fishing. That mere statement was a call to the blood of the other ex-fishermen, so they all instantly join with Peter. They all with many other disciples had an appointment to meet the risen Christ on a mountain in Galilee, where they now are. The time had apparently not yet come for this meeting. They had not given up their service for Christ, but were simply back in their old haunts by the beloved lake, the scene of so many hallowed associations with Jesus and of early memories before the days of their discipleship when they left all and followed Jesus in his ministry. There is no word of reproach in John's narrative for Peter and his comrades for this night episode, but rather the spirit of happy camaraderie and fellowship. This is a lesson that preachers and all workers for Christ need to learn, how to be happy and jolly in common tasks and play, for play and fun have a real place in our lives as children of a larger growth.

As dawn was coming on the disciples in the boat saw one standing on the shore who addressed them in a familiar endearing way:

"Children, do ye have anything to eat?"

The question expects the negative answer according to the polite Greek formula (*mē ti*), and the word "children" (*paidia*) catches the ear and heart of John, who will himself be fond of using it in his sermons and letters (*paidia* in 1 John 2. 18; *teknia* in 2. 1, etc.).

When the great catch was made it is John with his quick insight who sees that only Jesus can catch fish in this fashion, evidently recalling the great experience told in Luke 5. 1-11. So John says to Peter:

"It is the Lord!"

But it is Peter who acts at once on the hint of John and is soon on the shore by the side of Jesus, but he restrains himself, for he knows like the rest that it is the Lord as John had said (21. 7-14).

It is a beautiful scene in the early morning with a big catch of large fish, and a fire of coals for broiling the fresh fish, and with bread, and with Jesus as host. Every fisherman knows the joy of eating broiled trout right by the stream. Jesus takes the bread and the broiled fish and gives it to them to eat. They are too full for utterance at this unexpected outcome of the fishing party and this sudden appearance of the risen Lord. There is a hush of expectancy and of sheer delight in this morning repast with the Master whom they had lost and have found again. No doubt many questions they long to ask him, but the words failed to come in sheer embarrassment of delight and rapture that they are with him again.

Jesus and Peter

Jesus, after the breakfast is over (21. 15), suddenly turns to Peter with a question that reproduces vividly another early morning scene by a fire in the court of the palace of Caiaphas when Peter three times denied his Lord to maids and men who stood around. Jesus had not chided Peter then, but had looked at him sorrowingly in a way that broke his heart into bitter tears (Matthew 26. 75). Jesus had sent a special message to Peter (Mark 16. 7), and had also appeared once to Peter alone (Luke 24. 34; 1 Corinthians 15. 5), but apparently did not then endeavor to search Peter's heart for confession and turning back (repentance), though we are told nothing of what took place. Peter had also seen Jesus on the two Sunday evenings in Jerusalem when the Master appeared to them. But so far as we know Jesus had not in any of these interviews alluded to the sad denials by Peter. Peter no doubt felt embarrassment and sorrow enough over his great sin, but there had been, so far as we know, no word of confession by him before the other disciples.

The first question of Jesus to Peter now definitely alludes to his once proud boast that he loved Jesus more than all others, "Although all shall be caused to stumble, yet will not I" (Mark 14. 29). By "more than these" Jesus clearly has in mind this boast of Peter, not an allusion to the broiled fish just eaten, as some interpreters rather jejunely take it. No doubt the gesture of Jesus made it still plainer. These six men had heard Peter's pledge of loyalty to death, and they all knew of his subsequent fall.

Peter saw at once what Jesus meant, as his reply reveals it to us: "Yea, Lord, thou knowest that I love thee"; little as my conduct shows it and in spite of my denials, he means.

Peter no longer claims love superior to that of the rest. His denials disprove that claim, but he relies on the sure knowledge of Jesus to understand his real love for him. He does not dare to use the word that Jesus used to him in his reply to Jesus. He only claims to love Jesus sincerely as a friend (*phileō*, from *philos*), a warm and tender love, not the high and nobler love expressed by the word *agapaō* that Jesus employed.

This distinction between the two words is a true one according to the etymology, but it is not always observed. Both are used of the love of Jesus for John (*phileō* in John 20. 2; *agapaō* in 21. 7) and of man's love for Christ. The words are frequently interchanged in the New Testament, but here the real distinction is preserved. In John 11. 3 *phileō* occurs of Christ's love for Lazarus and *agapaō* in 11. 5. So it goes, but Peter's use of *phileō* seems on purpose.

The charge of Jesus to Peter is: "Feed my lambs!" The word *boskō* used here is the common one for the herdsman who feeds his flocks (Matthew 8. 33), and the word for lambs (*arnia*) is the one employed in Revelation of Jesus (5. 6, 8, 12, etc.). Jesus had told Peter when he foretold his denials, "Once thou hast turned again, stablish thy brethren!" Now Jesus restores Peter to the former dignity of a shepherd

of the sheep (tenderly called lambs). There is implied forgiveness in the renewed charge.

But Jesus repeats his question (21. 16) without "more than these." He challenges Peter this time as to whether he really loves him at all. The reply of Peter is precisely what it was to the first inquiry. But the charge of Jesus is a bit different, "Shepherd my sheep!" (or lambs). The old verb *poimainō* is from *poimēn,* shepherd, the word that Jesus used for himself as the good shepherd (John 10. 11).

The language of Jesus here reminds one strongly of the imagery in John 10. 1-18, where Jesus beautifully pictures the relation between the shepherd and the sheep. Peter will himself call Jesus "The shepherd and bishop of your souls" (1 Peter 2. 25) and "the chief shepherd" (1 Peter 5. 4). In his advice to the elders in 1 Peter 5. 1-4, Peter employs the very word of Jesus here, *poimainō,* tend or shepherd. The manuscripts here vary between "sheep" (*probata*) and "lambs" (*probatia,* diminutive of *probaton*).

And Jesus once more, like a surgeon going after the last vestige of pus in the wound, challenges now the very word used each time by Peter, the word *phileō.* He was going to the bottom of the sore, as the Word of God always does when skilfully used (Hebrews 4. 12f.). Peter saw the point, and it cut him to the quick that the Master challenged him the third time (one question for each denial), picking up the one humble word *phileō* to which he had clung all along. This time he makes a longer reply:

"Lord, thou knowest (*oidas,* as in verses 15 and 16) all things! Thou knowest (*ginōskeis,* the word for experimental knowledge) that I love thee" (21. 17).

There is nothing more that Peter can say. Appearances have all been against him, but Jesus knows the whole story, and Peter trusts him to understand. Jesus does understand, though he is unwilling to stop till Peter is fully set right again. He repeats the first charge:

"Feed my sheep!" (or lambs).

It has been a severe grilling for Simon Peter, but it has left him a humbler and a better man. There was no one else who could have done just this service for him, and it was a blessed experience for him. Clearly Peter has this great experience in mind when he exhorts the elders in 1 Peter 5. 1-4.

But Jesus is not quite done with Peter. He alludes again to Peter's boast of loyalty to death by predicting that he will meet a martyr's death in the end (21. 18). Peter had already, when John wrote, suffered crucifixion in Rome head downward (Tertullian says) at his own request because unworthy to be crucified in the same manner as Jesus. So John explains (21. 19) that Jesus was referring to the manner of his death. Then the Master added another word to Peter:

"Keep on following me!" (21. 19).

That had once been Peter's boast and pride before his fall. Jesus now renews this exhortation made long before by this same sea to four fishermen, "Come ye after me" (Mark 1. 17). That is still the chief task before Simon Peter if he is to reach the martyr's crown.

JESUS AND JOHN

But John has another paragraph about Simon Peter, 21. 21-23, and clearly one of the reasons for telling the previous portion of chapter 21. Peter without answering Jesus suddenly turned and saw "the disciple whom Jesus loved" following them. John had, of course, been a witness to the preceding remarkable and graphic interview between Jesus and Peter. Apparently Jesus and Peter had moved a few steps during or after the interview. Peter had just had his own future death as a martyr foretold by Jesus, and he could not withstand the temptation to ask the fate of John the beloved disciple:

"Lord, but this one what?"

In itself it was a harmless query, though it did involve a quick change of subject, from Peter's solemn responsibility to curiosity about John. It was a bit light, not to say flippant, and brought a quick retort from the Master:

"If I will that he remain while I am coming, what is that to thee? Do thou keep on following me!"

Peter's idle curiosity is brushed aside and his attention is brought back sharply to the urgent and permanent injunction laid upon him by Jesus. The position of the words side by side (*su moi,* "thou me") emphasizes the serious personal relation that was involved.

Apparently the other disciples had come up by now, for the story spread among the disciples that Jesus had promised that John would live till the second coming of Christ. This was a complete misapprehension of what Christ meant, as John carefully explains, 21. 23. Certainly John was not responsible for the erroneous interpretation of the words of Jesus. It is hard to believe that Peter so misconstrued them, though he probably was in an excited state of mind after the recent searching of heart by the one who knows all our hearts like an open book. Some one of the number evidently told of the incident, and it was repeated so many times till it was twisted at last. It was a clear rebuke to Peter for undue curiosity concerning John, but it was not a promise that John should not die.

Beyond a doubt it would be good for all of us if we could be examined so carefully and so lovingly as Peter was by Jesus. It is a difficult and a delicate thing so to probe the heart of a believer. One doubts if the confessional as practiced by the Roman Catholic priest comes anywhere within range of this experience of Peter. But each of us should lay his heart open and bare to Christ and to God our Father, confident that Christ knows and understands as does the heavenly Father.

We grow in faith by proving the promises.

The recognized presence of God will cure nervousness.

Tomorrow may be eternity. Live, therefore, as next door to heaven!

Capacity grows out of desire much oftener than desire grows out of capacity. Moderate gifts, sincerely consecrated, often develop great powers.—Francis G. Peabody.

One may do a great deal of good in this world if one does not care who gets the credit for it.

I have come across few people in the course of my public career who have really acted upon this principle.—Lord Cromer.

I wish to express my gratitude for the RECORD OF CHRISTIAN WORK, which has come to us through all our years in the missionary service. It gives us help and inspiration. Mrs. Woodward is a graduate of Northfield Seminary, and in the past I attended many of the conferences there, so the RECORD always brings us fresh news of old friends dear to our hearts.—Philippine Islands.

THE GOSPEL OF THE SON OF GOD: STUDIES IN MARK

International Sunday School Lessons

June 4, 1933

Jesus Faces Betrayal and Denial

Mark 14. 17-31

Betrayal announced, 17-21.

The last Passover meal of our Lord and his disciples is recounted in greater detail in the other Gospels. Mark confines his record to our Lord's announcement of impending betrayal.

The word Passover is used with several meanings: the passing over of Jehovah in Exodus 12 when he saw the blood upon the doorposts,—the annual feast that was to commemorate that passing over,—the lamb that was central in that feast. No act of God in behalf of Israel in the past stood out in national history with such significance as the deliverance out of Egyptian bondage.

And now our Lord is alone with his disciples, to observe the feast. No spies, no enemies present, yet there is a threatening shadow over them,—betrayal by one of their own number.

It was an act of unusual perfidy in a land where eating with a person was a promise and guarantee of friendship. It was more. It was such a sin that because of the woe it entailed it were better for Judas had he not been born. How do modern conceptions of sin compare with that word of our Lord?

By bringing up the matter now was our Lord giving Judas one last opportunity to repent and retrace his treachery?

Verse 19 draws a dramatic picture. The announcement struck home to every heart and conscience, and awakened sincere self-examination.

The meanest enemy of Christ is he who professes to be his friend.

The Lord's Supper instituted, 22-25.

Before the Passover memorial was finished our Lord instituted a new memorial. Not that one was an evolution from the other: it was something new. Orthodox Jews are still celebrating Passover every year as well as they can, yet that deliverance from Egypt was typical of our deliverance from the bondage of sin through the blood of our passover, Christ (1 Corinthians 5. 7). The same persons were present, the same things were used,—the bread, the cup, the wine,—but now they had new meanings.

The central idea of both memorials was sacrifice, the shedding of blood. There was also fellowship, and food. From these facts come the names in common use,—Holy Communion, the Lord's Supper, the Breaking of Bread, the Eucharist (giving of thanks).

The new ordinance was to be a memorial of what? Not of our Lord's life, or teaching, or miracle-working power, but of his death as sacrificial, expiatory.

And while it has that backward look to the cross it also speaks of a present, living Lord. But to say that the bread and wine are transubstantiated into our Lord's own flesh and blood, the so called "real presence," surely ignores the ministry of the Holy Spirit and the means of grace.

Further, the ordinance also prophetically points Christ's followers forward to a definite terminal when it will pass away, "Till I come." See 1 Corinthians 11. 22-33.

The Lord's Supper is the core of Christian worship, symbolizing the real presence of our Lord. This sense of communion and memory quickens the emotions, reawakens gratitude, renews loyalty, feeds faith.

Desertion and denial foretold, 26-31.

A second time our Lord reveals beforehand the imminent breakdown of his disciples' loyalty. His own tragedy is relieved by the assurance of resurrection, but they did not get it.

Peter was outspoken, but "all" said as he did, 31, and "all" deserted Christ in the Garden, and fled, 50. Was their protest not sincere, but due to overconfidence, and to ignorance of what they would have to face?

Golden Memory Text—He was despised and rejected of men, a man of sorrows, and acquainted with grief. Isaiah 53. 3.

June 11, 1933

Jesus on the Cross

Mark 15. 22-39

Again we find Mark writing with utmost simplicity and brevity, every sentence a separate incident. Read again the other Gospels to get the full record! The cross is a focal point in history. Toward it prophecies converged, and from it blessings have radiated to all mankind.

The scholars know the outlines of the whole story of Calvary: do they know for themselves the meaning of these solemn hours?

The 3rd hour (9 a.m.), 25. Crucifixion.

Our Lord refused the stupefying drink that would dull his senses and destroy his voluntary submission to crucifixion. Think what we would have lost if he had not used his voice these last few hours! Everything throughout these terrible experiences shows his courage and resolution to face the worst without flinching.

The last thing the soldiers would have imagined was that they were fulfilling prophecy and so witnessing to the Messiahship of their victim.

The superscription may have been written partly as the accusation, or in irony by Pilate, or to taunt the Jews, but it was absolutely true. Nineteen centuries have not shaken its truth. Jesus of Nazareth is king of the Jews, and will one day reign as such in Jerusalem.

The 6th hour (noon), 33. Darkness.

This was the first physical intimation that this crucifixion was different from others. The darkness silenced the mocking and the railing of those who gathered around the cross.

It was not an eclipse of the sun, for it was full moon; and eclipses do not last three hours. Like the earthquake that followed, the darkness was supernatural. Nature's protest, it has been called. God drew a curtain over the terrible scene.

And the outer darkness was but a symbol of the deeper darkness that was settling upon the soul of Jesus.

The 9th hour (3 p.m.), 34. Death.

About the 9th hour the silence was broken by the heart-broken cry of blended spiritual isolation and trust. "The utterance is the supreme mystery of his passion." Physical suffering did not force the question "Why?" from his lips: it was the awful sense of lost consciousness of the presence of his Father through his identification with sinful man. It shows the vicarious character of the cross: Jesus taking the sinner's place. The physical suffering was not to be compared with the spiritual.

Sometimes an awakened sinner experiences an appalling sense of separation from God because of his sin. Never before had our Lord experienced such a thing. But it was a real experience,—the central horror of the cross. God's withdrawal gives meaning to the death of Jesus.

At the 9th hour, when the passover lamb is being sacrificed in the Temple yonder, our Lord gives up his earthly life. His death completed his identification with humanity, yet none of the Gospels says he "died." Rather he dismissed his spirit, implying the exercise of his will, and so differing from ordinary death.

The centurion had deeper insight than the Jewish crowds. Impressed by the bearing of Jesus, he was convinced that he was a true man, a son of God. Let us reëcho his testimony!

Did Jesus die in despair? Was the cross a mere tragedy? No! Resurrection followed.

The cross presents many unsolved problems to the human intellect, but it satisfies one's heart and transforms one's life. When sin did its worst, God's love was given its fullest revelation. It is for each one to gain the blessings of Christ's sacrifice, then to proclaim it to others.

Golden Memory Text—God commendeth his own love toward us in that while we were yet sinners Christ died for us. Romans 5. 8.

June 18, 1933

Jesus Rises from the Dead

Mark 16. 1-11

Mark's account is brief, and summarized. The teacher should read the accounts in the other Gospels, which give differing but not contradictory details, as is to be expected of different observers.

The open tomb, 1-4.

It is a depressing approach to the gladdest day this world has ever known. The tragedy of the crucifixion was upon the women, but Saturday night, as soon as sabbath was ended, inspired by love and eager in their devotion they secured spices with which they proposed to anoint the body which had been hastily entombed by Joseph of Arimathea, 15. 46. At dawn they went to the tomb. En route they worried about the massive stone door. (Did they know about the seal?) They had no other idea but that the body lay within. But God had provided against their unbelief in our Lord's resurrection by rolling back the stone. The seal was broken, the Roman guard gone. They had the testimony of their own eyes that the body was not there.

Far-away anxieties and difficulties are often found solved if we go forward courageously.

Jesus risen, 5-7.

But an angel was there with a positive word. "He is not here, he is risen!" Let the disciples meet him in Galilee as arranged, and the negative evidence of the vacated tomb and the undisturbed grave cloths would be clinched by the positive evidence of his risen self.

"Tell his disciples, and Peter," especially Peter. How Peter would welcome the personal message! The last time he had seen the Lord was in the Judgment Hall after he had thrice denied him, but "And Peter" would scatter his fears and doubts. Our Lord still trusted him and assured him a place within the XII.

The risen Christ still goes before us into Galilee, the familiar places and ordinary duties of life. We see him when we obey his command.

The trembling women, 8.

These women make a study in their reaction to that angel.

On seeing him they were utterly amazed: who wouldn't be? The angel noted their amazement, and in vain bade them, "Be not amazed!" His manner and message were friendly, heartening, assuring, and he wished them to share in spreading the glad news. But their emotions were so stirred between trembling and ecstasy that they were afraid to say anything to anyone: thus verse 8 breaks off as if unfinished.

How does the resurrection of Jesus interpret his life and claims?

How vindicate his teachings?

How insure the truth of our immortality and resurrection?

The historic Christ is not enough. We must know him as our risen Lord in personal experience.

Our Lord is now at the right hand of God, 19. The right hand is the place of honor and power. He exercises his mediatorial office, waiting until that glad day when he will come again. Meanwhile he coöperates with his disciples on earth in the preaching of the gospel in all the world, 20.

Golden Memory Text—He is risen! Mark 16. 6.

June 25, 1933

Review: Jesus Our Lord and Saviour

What is the theme of Mark's Gospel? The gospel of Jesus Christ, the Son of God, 1. 1. Then let your review revolve around Jesus of Nazareth as Son of God, our Saviour and Lord! Follow him from the Jordan to the grave, and beyond! Make him real to the imagination and to the eye of faith!

Review by questions: that is, write out leading questions that will enable you to test the scholars' knowledge of the facts of Mark's Gospel, the teachings of our Lord, their meanings and applications.

Do I follow the example of Lord Jesus, and obey his commands? Am I helping to spread his cause in Sunday school, church, community, to the ends of the earth? Have I ever made the Golden Text personal?

Golden Memory Text.—All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world! Matthew 28. 18-20.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton, *Gorham, Maine*

God Working Through Us in Everyday Life

I Corinthians 3. 9-15. June 4, 1933

One of the greatest forces of Christianity today, the Salvation Army, exists because General Booth dared to let God work through him in the slums of a great city, while preaching from a soap-box instead of a pulpit. He

F—earlessly
O—beyed God's voice,
L—eft all and followed him
L—oyally
O—nward,
W—alking in his Lord's steps.

God, the master workman, will have a soap-box ready for you and me when we are ready.

* * *

An old bishop asked a young fellow: "What are you going to do when you finish college?"

"Study law," was the answer.

"And are you going to be God's lawyer?"

"Whoever heard of such a thing?" queried the young man.

He tried to put the question out of mind, but it would not go. In the end he had to answer the question.

"Yes," said he. "Wherever I am I

will be God's lawyer, and let him plead through me!"

If he should come today to you and me,
As once he came of old by Galilee,
Speaking to each in terms of his own task,
How many times twelve followers must he ask
Ere he found twelve responsive to his call,
Glad to give up their will, and yield their all?

* * *

"People do talk as if the blessed Master only got fruit out of us with the prunin' knife, standin' over us an' a-cuttin' here an' loppin' off there. We do need a bit of prunin' now and then, I dare say, but don't ye go a-thinkin' 'bout the dear Lord as only standin' over us for that! He's a-standin' there with all his lovin' kindness and care just a-trainin' the branches, watchin' us an' wardin' off blights an' keepin' off enemies—slugs, an' snails, an' suchlike,—that do harbor in a man's soul. His lovin' gentleness has more to do with the fruit than the prunin' knife."—Anon.

God never does careless or indifferent work.

* * *

Wordsworth, speaking of an experience in his life, said:

"I drooped."

No matter how much we are in love with the work of our daily life, hours of discouragement are sure to appear in the offing. 'Tis then we must arouse ourselves and say:

"I can't let go! As a follower of Christ I must go on coöperating with him."

"I want to let go!
I'm sick, 'tis true,
Worried and blue,
Worn through and through,
But I won't let go!

"I want to let go, but I won't let go!
May this be my song
Against legions of wrong:
O God, keep me strong
That I never let go!"

What Shall We Do with Our Education?

Acts 7. 22, 30-36. June 11, 1933

God creates the wind, but the sailor must set the sails aright to take advantage of it. You are the skipper, education is the sail, but you must set it so as to reach your chosen destination.—Anon.

* * *

I am always listening. I am diligently trying to collect all the brains that are borrowable in order that I may not make more blunders than it is inevitable a man should make who has great limitations of knowledge and capacity.—Woodrow Wilson.

A man said to a farmer whose son had just graduated from college:

"A college education is a great blessing to a young man."

To which the farmer replied: "Yes, you see a feller is born to be either a man or a donkey, and an education just naturally helps him to find out a little sooner which he's going to be."

An education is also an educator of yourself, bringing out the characteristics of donkeyhood or manhood, for the best part of a man's culture is his self-culture. What you will do with the culture obtained by personal efforts depends upon yourself and your intimacy with your heavenly Father.

* * *

E—ducation is a joyous passion for the all-round growth of all the powers of the individual.

D—oing God's will is both cultural and practical, "mighty in word and deed."

U—nless the poorer farming districts of this country have aid soon . . . from the urban and industrial centers, our rural school system will collapse. Thousands of children in such districts are virtually without schooling.—Dr. Cooper, U. S. commissioner of Education.

C—losing your books when school-days are over is like shutting out sunlight when you move into another house.

A—good deal of education offered us is excess baggage. Learn to choose, but know what you intend to do in life before you decide!

T—o put into practice our religious education as we do our secular education requires deep consecration.

I—f we use our education merely to pile up gold we shall be at last like the men in "King Solomon's Mines" who were surrounded by wealth, but were dying of starvation.—Marsh.

O—pportunities to use our education follow closely upon preparedness.

N—o civilization without education;
No education without character;
No character without religion;
No religion without Christ!

How Can We Improve Our Time?

Ephesians 5. 15, 16. June 18, 1933

Time is never more misspent than while we declaim against the want of it. All our actions are then tinctured with peevishness.—Zimmerman.

* * *

When the army of Galerius sacked the camp of the routed Persians a bag of shining leather, filled with pearls, fell into the hands of a private soldier. He carefully preserved the bag, but he threw away its contents, being ignorant of their value.

What we do with the pearls of time determines our real place in the world.

F. W. Faber wrote: "Every hour comes with some little fagot of God's will fastened upon it. If you find that fagot and let it light you along your way you are sure to make the best of your time."

* * *

Tennyson once wrote: "Wait! My faith is large in time."

Time brings good results in faithful work.

Time removes the consequences of a repented sin.

Time heals sorrow's wounds.

Time is nature's great healer.

Time always brings results that will show what sort we are.

* * *

"I have just a little minute,
Only sixty seconds in it;
Forced upon me, can't refuse it,
Didn't seek it, didn't choose it,
I must suffer if I abuse it;
Just a tiny, little minute,
But eternity is in it!"

Did you ever stop to think what happens in a minute? In a minute we are whirled around on the outside of the earth by its daily motion 13 miles, and at the same time we shall have gone along with the earth's journey around the sun 1080 miles.

In a minute all over the world about 80 births have taken place, and approximately as many people have died. Compute for yourself your known happenings in a minute, and learn its value, then conclude that if you care for the minutes, improvement of your time will care for itself. There are no fragments so precious as those of time, and none are so heedlessly lost by people who cannot make a moment and yet can waste years.—Montgomery.

Some Social Dangers, and How to Remove Them

Romans 13. 11-14. June 25, 1933

Some Social Dangers

Speakeasies, with their liquor;

Opium. Enough dope is used in America each year to put every man, woman and child to sleep for a whole month;

Crime, as evidenced in dishonesty and injustice and oppression of the weak;

Divorce. A city on our Western coast has one divorce for every two and one quarter marriages;

Neglect of childhood;

Gambling.

* * *

Of all social dangers the movies are most open to criticism. The public eye is constantly upon its actors, and no one knows it better than some of the actors. Writes one of them:

"Upon us is laid a great responsibility.

We must accept the fact that no part of our lives belongs to ourselves. What hurts one hurts us all. Some of us deplore the way in which our social life, as well as the profession itself as a whole, is raked over the coals for the misbehavior of those who live the wild jazz life in our movie colonies. How to retain the good in the industry and remove the objectional features of the screen some of us have long puzzled over. The public demands are beyond our control."

REMOVERS OF SOCIAL DANGERS

Hobbies. A ticket-seller in a station of a Boston subway spent her spare time modeling clay. This led her into the realm of art, and she became a sculptor.

Right companionships. "I do my best to live with those who are superior to me in character, or intelligence, or in knowledge, or in all three."—Grant Duff.

Personal influence. Will we throw that influence for or against the works of darkness? An agricultural laborer said of one of his fellows:

"I never see that man cross the common without feeling the better for it."

Work. What is better than work to remove social dangers? Not work but idleness disgraces man. Labor is nature's physician, said a Greek philosopher.

* * *

What could you put in the place of a Christian home to remove evil? Here—
The corner-stone in Truth is laid,
The guarding walls of Honor made,
The roof of Faith is built above,
The fire upon the hearth is Love:
Though rains descend and loud winds call,
This happy home shall never fall!

—John Oxenham.

SELECTED THOUGHTS FOR THE QUIET HOUR

THURSDAY, 1st. *And he said unto them, Come ye yourselves apart into a desert place, and rest awhile! For there were many coming and going. Mark 6. 31.*

From the coming and the going,
From the human flood-tide flowing,
In the markets, in the highways,
In the avenues and byways,
Ere the world your soul defile
Come apart and rest awhile!

FRIDAY, 2nd. *He departed thence by ship into a desert place apart. Matthew 14. 23.*

From the scenes that are deceiving,
From the foolishness and grieving,
From all envying and hating,
Friends and neighbors alienating,
Ere you walk another mile
Come apart and rest awhile!

SATURDAY, 3rd. *I can do all things through Christ which strengtheneth me! Philippians 4. 13.*

His secret may be our secret too. The Christ who led Paul is waiting to lead us in the way of faith and hope and love, of service and of triumph.

SUNDAY, 4th. *Lo, I am with you alway, even unto the end of the world! Matthew 28. 20.*

Human in sympathy, divine in power. Let us go our way tomorrow or the next day, but as we go let us sing as we hear him whispering to us every moment of every hour: "Lo, I am with you all the days, even unto the completion of the age!"—G. Campbell Morgan.

MONDAY, 5th. *After this I saw, and behold, a door opened in heaven! Revelation 4. 1.*

The power of Rome could put shackles on the apostle's body and shut the doors of the world in his face, but it could not fetter his mind nor close the door of heaven to him. Circumstances of life may shut us in too, and close upon us many doors, but they cannot bind our minds and spirits.

TUESDAY, 6th. *These that have turned the world upside down are come hither also! Acts 17. 6.*

As we read the New Testament record we are impressed with the rapidity with which the early church spread through the world. The secret is not difficult to find. The early disciples knew Christ. Knowing him they loved him, and loving him they rejoiced in every opportunity to tell others the simple story of what he had come to do for sinful men. Is it not natural to assume that the same causes would produce the same results today?

WEDNESDAY, 7th. *Then Jesus answered and said unto her, O woman, great is thy faith! Be it unto thee even as thou wilt! And her daughter was made whole from that very hour. Matthew 15. 28.*

Some people are perplexed by what they call unanswered prayer. But there is no such thing as unanswered prayer. What seems so is the dear Lord's training of our love and trust while he plans a greater blessing than that for which we asked. When we pray we think we know what we want, but Christ in his wisdom sees beneath the surface and wishes to give us the best, which is really what we desire.—Floyd W. Tomkins.

THURSDAY, 8th. *For thus saith the Lord God, the holy one of Israel: In returning and rest shall ye be saved, in quietness and in confidence shall be your strength! Isaiah 30. 15.*

God is always keeping us back, reining us in, telling us that quietness is our strength and silence is our confidence. We think we could go ten miles an hour faster, but God knows we should drive ourselves into destruction. Therefore he says to us, Stand, be quiet, rest! How wise it is! When we have taken the advice and really rest, into what a noble temper we come!—Joseph Parker.

FRIDAY, 9th. *This God is our God for ever and ever. He will be our guide even unto death! Psalm 48. 14.*

Those who cross Westminster Bridge and hear the chimes sounding the hour of the day are reminded of those suggestive words which are cast on the rim of "Big Ben":

"Lord, through this hour
Be thou my guide,
For by thy power
No foot shall slide!"

SATURDAY, 10th. *As he thinketh in his heart, so is he. Proverbs 23. 7.*

To think is to shape character and conduct. The mystic chambers where thought abides are the secret workshop of an unseen sculptor, chiselling living forms for a deathless future.—A. T. Pierson.

SUNDAY, 11th. *They shall mount up with wings as eagles. Isaiah 40. 31.*

And what do we mean by wings? We mean that life has gained new powers, extraordinary capacity. The old self has received heavenly addition, endowing it with nimbleness, buoyancy, strength. Wing-power is not only the reward of those who are redeemed out of time and emancipated from death and who have entered into the larger life of the unseen glory, but it is the prerogative of you and me.—J. H. Jowett.

MONDAY, 12th. *It is God that worketh in you both to will and to do of his good pleasure. Philippians 2. 13.*

You can count upon the Holy Spirit to lead you into all God's perfect will.

Think of God's will not only as having come forth from infinite love, as revealed and embodied in the written and eternal Word, as claiming your whole life down to its minutest details, but, above all, as the promise of what God himself will work in you.—Andrew Murray.

TUESDAY, 13th. *It is written, Be ye holy, for I am holy! 1 Peter 1. 16.*

We pause here. "Be ye holy!" is God's call. Say no longer that you cannot be holy. Say, rather, that in the power of his life you can. May God help us to such an attitude!—G. Campbell Morgan.

WEDNESDAY, 14th. *Lord, I believe: help thou mine unbelief! Mark 9. 24.*

What a lesson for us who have so often felt as we listened to the wonderful promises of God that our faith was too feeble to grasp the precious gift! Here we have the assurance that the Christ who waits for our faith to do its work is a Saviour who himself will care for our faith! Christ will accept the prayer that puts its trust in him. With Christ the feeblest faith is made strong and bold.—Andrew Murray.

THURSDAY, 15th. *O Lord, be gracious unto us! We have waited for thee. Be thou their arm every morning, our salvation also in the time of trouble! Isaiah 33. 2.*

New every morning is the love
Our wakening and uprising prove:
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

Only, O Lord, in thy dear love
Fit us for perfect rest above,
And help us this and every day
To live more nearly as we pray!
—John Keble.

FRIDAY, 16th. *Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven! Matthew 18. 4.*

The Lord does not want splendid workers so much as he wants simple and loving souls that are altogether given up to him.—Mark Guy Pearse.

SATURDAY, 17th. *O thou of little faith, wherefore didst thou doubt? Matthew 14. 31.*

Doubting is always and everywhere, in the Bible, treated by God as a sin. Faith, absolute and unconditional, is the universal requirement; and in view of the character of the One whom we are called upon to trust it is the only sensible and reasonable thing.

SUNDAY, 18th. *And behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? 1 Kings 19. 9.*

One of the early church historians records that Bernard of Clairvaux always kept in his room a piece of parchment on which were written these words: "Bernard, why are you here?" This searching question was so placed that it met his eye every time he entered his room. By keeping the idea constantly before him it helped him to fix and clarify his purposes and to keep his attention centered on the more important things of life.

MONDAY, 19th. *And they gathered it every morning. Exodus 16. 21.*

The daily bread is a parable of higher and more sacred things. I sit at my food and drink, and a window should be opened for me into a world more wonderful and more divine. I should see him who is the bread of my undying spirit, him who gives to me the water of an everlasting life. With each sunrising mine ought to be a mightier and fuller Christ.—Alexander Smellie.

TUESDAY, 20th. *Jesus answered and said, I thank thee, O Father! Matthew 11. 25.*

What a privilege is intimate communion with the Father of our spirits! It is a secret hidden from the world, a joy with which even the nearest friend intermeddleth not. This very day may our hearts be in such a state that when God speaks to us we, like Jesus, may be prepared at once to answer him.—Charles Haddon Spurgeon.

WEDNESDAY, 21st. *Be merciful unto me, O Lord, for I cry unto thee daily! Psalm 86. 3.*

"Lord, give me faith to live from day to day,
With tranquil heart
To do my simple part,
And with my hand in thine just go thy way!

THURSDAY, 22nd. *Surely goodness and mercy shall follow me all the days of my life! Psalm 23. 6.*

"Lord, give me faith to leave it all to thee!
The future is thy gift:
I would not lift
The veil thy love has hung 'twixt it and me." —John Oxenham.

FRIDAY, 23rd. *We are brought very low. Psalm 79. 8.*

Think of the people who have been brought very low! Think of Job, and David, and Jeremiah, and of yourself! But there is a God on high for people who are low, and he will keep us from sin and from sinking. It is when we are very low that we should look very high.—W. G. Scroggie.

SATURDAY, 24th. *I do set my bow in the cloud. Genesis 9. 13.*

"Have you no clouds?" they asked an old saint who seemed to be always rejoicing in the Lord.

"Clouds!" he answered. "Clouds! Of course I have clouds, else where would all the blessed showers come from?"

But the clouds pass while the blue abides, the blue deeper and cleaner because of its temporary eclipse.—W. Y. Fullerton.

SUNDAY, 25th. *Very early in the morning the first day of the week they came unto the sepulchre at the rising of the sun. Mark 16. 2.*

With a love full and warm and with a faith strong and courageous they hurried to their task. There is a divine principle involved here. By their alertness, by their readiness to obey, by their prompt response to love's demand, they made possible the heavenly program. How many of our readers have knowingly kept God waiting because, unlike these women, you were not willing to be up and at it early in the morning? That call to prayer! That special bit of service! That offering for missions!

MONDAY, 26th. *I press toward the mark for the prize of the high calling of God in Christ Jesus. Philippians 3. 14.*

Each day finds us nearer to attainment than the day before, or else we have failed to make full use of our opportunities.

TUESDAY, 27th. *And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Matthew 26. 40.*

It was a telling rebuke to Simon who had cried so boldly, "Though I should die with thee, yet will I not deny thee!" And it is a rebuke to us who so often grow weary of worship and neglect our devotions. "One hour," and compare the time we give to business, to meals, to sleep, with the time given to prayer and meditation!—Floyd W. Tomkins.

WEDNESDAY, 28th. *As soon as Jesus heard the word that was spoken he saith unto the ruler of the synagogue, Be not afraid: only believe! Mark 5. 36.*

Praise God, I have a Christ who not only waits to give the full possession of the heavenly life and the blessings of the covenant, but a Christ who secretly works in me the faith that can claim it all!—Andrew Murray.

THURSDAY, 29th. *My covenant will I not break, nor alter the thing that is gone out of my lips. Psalm 89. 34.*

Learn this lesson now, that God is faithful! His will must ultimately triumph; but whether or not we triumph depends upon how we relate ourselves to that will. Is the will of God your sovereign law?

FRIDAY, 30th. *Behold, now is the accepted time, behold, now is the day of salvation! 2 Corinthians 6. 2.*

BIBLE NOTES FOR DAILY DEVOTIONS

Ex-President W. Douglas MacKenzie, D.D., *Hartford, Conn.*

MEDITATIONS ON THE HOLY SPIRIT AND THE CHURCH

Thursday, 1st. Acts 1. 5-8.

1. In previous meditations we have considered the gradual way in which the minds of the first Christians were opened to see that the gospel is universal. In spite of their close contact with the Lord Jesus, in spite of the spirit which appeared in all his dealings with and words about Samaritans and Gentiles, they could not grasp the fact that Judaism must be done with, as an exclusive religion. So when, as Luke records it here, the disciples asked Jesus the natural question as to when his kingly power was to be made publicly effective, they expressed their idea in the old narrow way: When are the Jews to be set in authority over the world?

2. The answer of their Lord is a rebuke and an exhortation to patience and a promise of a great experience. They must wait till God's act should herald the hour for which they passionately yearned. But it would be a strange act: not blazing portents in the sky, not the overthrow of Rome, not the empire of Israel. It would be baptism with the Holy Spirit. When that power came upon them it would send them forth to the ends of the earth—to do what? To bear witness to Jesus Christ!

3. As we have seen, it took long to rid the disciples of the idea that the main effect of the Holy Spirit was miraculous powers, such as tongues and healings and other physical manifestations. It was hard to show them that the Spirit of God and of Christ will enter the life of any man of any race and produce the higher miracles of a holy life, a pure heart, an invincible faith.

Open our minds, O Lord, that we may behold the glory of thy kingdom in the rule over men's hearts of the Spirit of Christ! Amen.

Friday, 2nd. Galatians 3. 1, 2, 13, 14.

1. We hear much in our day about mysticism. There is much being said about the mysticism of the East, and there are many who ignorantly speak as if Christianity were not a mystical religion. If by mysticism we mean generally the sense of contact between the soul and God, then there is no religious people in the world who have so much definite, powerful mystical experience as those who have had a true Christian experience. In our Lord himself we have one who lived in such union with God that he could say: "He that hath seen me hath seen the Father." From his divine oneness with God came to his disciples a picture of how they could become one with God.

2. The apostle Paul was one who entered most deeply into this new and marvelous experience. Sometimes he speaks of it as union with Christ. He has the experience of living in Christ and of realizing that Christ is living in him. But again his letters are pervaded with what we find in the verses before us. Both he and his converts in Galatia have received the Spirit as a distinct experience. The divine promise of that supreme gift has been fulfilled in their souls. Now that Spirit is, as we may see from a later meditation, the very self or spirit of God. If a man knows that through his attitude toward Christ he has become one with the eternal Spirit, what higher conception of human nature can be formed than that?

3. In these verses the apostle emphasizes the idea that the whole ministry of Christ, especially his death on the cross, the tragic, glorious climax of divine love, was leading up to just this conclusion that each penitent, trusting, obedient soul should be the abode of the Holy Spirit. No less than a hundred times does Paul name the Holy Spirit in his letters. His whole thought, feeling, conduct is pervaded by the constant reality of that divine definite presence in his heart of hearts.

May we experience, O Lord, the presence and purity and joy of thy Holy Spirit in our souls! Amen.

Saturday, 3rd. 1 Corinthians 2. 10-12.

1. Perhaps we may catch a glimpse of what is meant by the Spirit of God by considering this great passage briefly. The apostle has been speaking of the fact that great truths have been disclosed on which the destiny of man depends. In spite of age-long efforts the minds of men had been utterly unable to grasp the magnificent facts about their own nature and the eternal purposes of God concerning mankind. They have been disclosed through the Spirit, and of course in the personal story of Jesus Christ, especially in his death, resurrection and perpetual presence in our world's life. But as if to answer a question which may have often been put to him by the sharp minds at Ephesus, from which he was writing to Corinth, he gives the remarkable statement in these verses.

2. A man's spirit, he says, is that power in him by which he knows his own concerns, his desires and plans. He can (as it were) scan himself. That, he says, we may call his spirit. Further, no one can become aware of a man's inner self unless his own spirit decides to make it known. So,—and he boldly speaks by analogy,—so it is with God. The Spirit of God is that in his eternal nature by which he is conscious of his own purposes. No man has ever discovered them, no man ever can discover them, and we must be in eternal darkness unless his Spirit makes them known.

3. But we, he says, meaning all true Christian believers, have received this knowledge. The Spirit of God, working through Jesus Christ, and him crucified (v. 2), has given a revelation of the royal largesse of the eternal God. We Christians know what is going to happen, because the Spirit that knows the eternal depths of the divine mind has disclosed them. If Christianity is true, this is its ultimate basis, and the reason for which it will yet rule all history.

We humble ourselves, O Lord, before thy holiness and the love of thy Spirit in Christ! Amen.

Sunday, 4th. Galations 4. 6; Romans 8. 9.

1. The Holy Spirit is connected in the most intimate way, in the writings of the apostle Paul, with the personality of the Lord Jesus Christ. In one great passage, Romans 1. 4, it is said that Christ was raised from the dead "according to the spirit of holiness." Most scholars seem to agree that that is not a direct reference to the Holy Spirit, but to the holy quality of Christ's own character. He was of a character or personal spirit so divinely pure that the bonds of death could not hold him. That may well be the strict interpretation, and yet it is difficult to separate that idea from the one which occurs in many other passages where we hear of the Spirit of Christ in the sense of the Holy Spirit.

2. In one great passage, Philippians 2. 1-5, the fellowship of (or in) the

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Spirit is really identified with "the mind which was also in Christ Jesus." The Holy Spirit was present with him in his human experience, and was completely one with his mind or spirit in all his plans and emotions and resolves, in all his attitudes and actions amid the confused and often torturing experiences of his soul. So completely was he at one with the will and mind of God his Father that he could say, "I and the Father are one." That was the indwelling of the eternal Spirit in the spirit of Jesus.

3. Such facts as these must raise in our minds deep self-questioning. How truly are our minds possessed, guided, inspired by the Holy Spirit? Of course there are superstitious ways of asking and answering that question. These have produced much evil in the history of Christianity. The true test of whether a man has the Holy Spirit is whether or not he has dwelling in him the mind, the character, the personal spirit of Jesus Christ.

Heavenly Father, we humble ourselves before thee because we are so unlike Jesus Christ! We pray that thy Holy Spirit may guide us into those ways of living that are according to the mind of Christ! In his name. Amen.

Monday, 5th. I Corinthians 2. 13-16.

1. These verses connect with the exquisite phrases of verse 9. It is a fact of universal experience, says Paul, that men do not have a true and satisfying insight into the riches of God's love and will toward them. Eye has not seen, ear has never heard, the heart has never pictured what God can and will do for his beloved who love him. All man's religious history fully illustrates that statement. Men have searched in vain for the ultimate truth of their place in the purpose of God. What does Hinduism or Buddhism or Mohammedanism tell us about that? They have no message which the consciences and hearts of mankind recognize as being a revelation of the final will and purpose of God concerning our destiny.

2. In verse 14 the apostle repeats an idea which he has already enlarged upon in the first chapter of this epistle. The people to whom he preached the message of the gospel in Ephesus and Corinth thought it all to be foolishness. The fact is that the general outlook, "the natural man" of that day, could only see the value of earthly things. Even the Stoics and Epicureans did not see deep enough into moral values to admire self-sacrifice for others, purity, humility, and this new kind of love. But these are of the essence of the new revelation. It is on these qualities that the whole story of Jesus and of redemption hinges.

3. It was quite evident, therefore, to Paul and his more intelligent converts, and he would make it evident to the humblest believer, that the believer in Christ is the man who rightly judges all things. He is superior to all his critics. For if he is true and intelligent in his faith and devotion he has something even a Plato could not have: he has the mind of Christ.

Help us, O Lord Christ, so to know thee that thy mind and spirit shall rule our hearts and lives! Amen.

Tuesday, 6th. Ephesians 3. 14-19.

1. In our last meditation on the Holy Spirit and the natural man we saw that there had been made known to man the will of God through the Spirit of Christ. Before or apart from revelation the highest and best minds had failed to discover the things which God had prepared for them that love him. Here we have a passage full of instruction regarding the Spirit and the believing man. The apostle is praying for his friends in Ephesus, some of whom move in cultured circles. And his words present a picture of personal relationship with God which surpasses anything ever dreamed of by men, or even prophesied in the Old Testament. It is Paul's prayer for the best and highest experience that can be conceived.

2. First we notice that he is practical and human in wishing that his friends should have "a mighty increase of strength" (Moffatt). To be a Christian man or woman is not to be a weakling, soft and apologetic and whining in false humility. Everywhere the true Christian is distinguished by clearness of conviction, of decision, of devotion. Everywhere he is the maker of history in great things or small, just because he possesses a definiteness and elevation of purpose and spirit which others of his human kind do not have.

3. This strength is the effect of the spirit which rules in such a man's inmost life. There he learns to lay bare his wish-life, his motives and desires, to the severe test of the Holy Spirit. But he does this because the presence of the Spirit is no vague and empty word. It means the rule of Christ, to whom he has surrendered his heart in utter faith and love. Christ he knows, his words, his acts, his character, his radiant and divine personality. Where he is known and trusted, there the might of God is at work. No man thus endowed lives merely as a man, but as a man empowered by an eternal Spirit.

Thy love, thy joy, thy peace, continuously impart
Unto my heart,
Fresh springs that never cease,
But still increase!

Wednesday, 7th. Romans 8. 14-17.

1. Wherever Christianity is new and Christians are few, one of the many characteristics which strike the non-Christians is their lack of fear. They face persecution and martyrdom with superb courage which has won many converts. They also live without fear in their daily lives. However poor or afflicted, they reveal by their faces of peace and words of confidence that the horrible ghost of Fear has not gripped their souls. But there is a deeper shame to which the apostle refers here as the "slavish spirit" (Moffatt) that lives in dread of God. The worst fear in the world is that of an awakened conscience, aware of the holiness of God and its own moral failure. It is that which makes men slaves to legalism, or to some horrible system of self-torture by which they try to "get to God" in spiritual peace.

2. Over against all those forms of fear that haunt so many minds everywhere, and in their actual forms produce so many mental and even physical ills, the apostle sets what he calls the spirit of adoption. People were afraid of God. They felt as if he were no father, but solely a relentless judge and a resistless force. That underlies in some form all the religions of the world. Even many mystics take refuge in negative descriptions of God to get away from the moral realities. Or he is in "the all," they say, which is above and includes all good and all evil. Not that way lies the longing of man's heart for love and peace and purity and hope!

3. These begin to sprout in a desert heart when a man learns to say with the intensest joy and conviction, "Abba Father," which means "O God my beloved Father." When a man's heart bursts into that exclamation that is a sign of the Holy Spirit's presence in his soul. A double witness is always giving evidence in that happy, filial language, namely, the witness of a man's heart responding, thrilling to the witness of God's own Spirit.

O God, eternal and beloved Father, we rest our souls in the perfect freedom of thy love and the unutterable glory of our hope in thee, through this witness of thy Spirit! Amen.

Thursday, 8th. Romans 8. 9-11.

1. There is nothing older in man's religion, and his thought about his personal life, than the sense of an inner antagonism between one part of himself and another. It is embodied in legend and philosophy, in ritual and creed, all over the world. It pervades the whole of the Old Testament. Its most intense expression in all literature is probably found in the 7th chapter of Romans.

From the garden of Eden to the garden of Gethsemane the story of this inner warfare is depicted. The Stoics knew it, and set brave hearts to win victory for man's rational nature over his passions. Paul found in every city where he arrived and taught that men were conscious of this vast problem and eager to hear, whether they accepted it or not, his heralded solution.

2. Elsewhere Paul depicts the experience of the slave of Christ in terms of this war of the Spirit in vivid terms, Galatians 5. 16-24. The flesh and the Spirit in a Christian man are face to face in a duel whose result can only be the victory of the one or the other. And he gives a list of formidable evil forces which are at war in the "City of Mansoul," and a picture of the happy feast which is had when the Spirit of Christ Jesus wins the day and yields rich fruit.

3. In the great verses before us our main points of interest are two. First, the apostle insists that this new power which men can receive from God is the Spirit of Christ. If a man professes to be spirit-endowed and his life is not after the mind of Christ, he must be disowned as a Christian man. There is nothing more dangerous than the claim to be filled with the Spirit and not with the Christ of the Gospels. Second, the power of this Holy Spirit will complete a man's destiny in glory. From victory unto victory in his moral struggles he will go. But the same Holy Spirit in whose name Jesus was raised from the dead will be the energy by which that great transformation takes place when our body of humiliation is made like unto the body of his glory.

O God, eternal Spirit, fill us with thy power, in Christ's name! Amen.

Friday, 9th. Romans 7. 19-25.

1. It is well that we should stand a little longer in the dark portal of this moral struggle before we pass on to the glorious open air of that liberty and victory which God would give to every human child of his.

First let us consider the fact presented here and everywhere in the higher literature of the world that this warfare is inevitable. The only way to escape it is to ignore it, and the only way to do that is to soak oneself in the lowest lusts. Even in those depths, however, the higher often and often pursues the fugitive soul, the "hound of heaven" pursues the addict to his deepest den. Until a soul is really dead, if that is possible, it is always liable to have an outburst of visions and yearning and reproaches which renew the ancient fray.

2. Second, not only is the fight inevitable, but defeat is also universal. No man who ever lived and knew what the words mean has said, "I have not sinned, I have conquered the flesh, I have kept the holiest laws of love and honesty and truth perfectly." One man tried to say it to Jesus and went away sorrowful to fight out his battle with the flesh without Christ. The moral defeat is felt among the lowliest and highest of the sons of men.

3. Most men, the men who have fought hardest, are overwhelmed with the feeling that after all excuses have been made, after all the most modern psychological explanations have been offered for their failure, there is a secret arcanum, the most sacred spot in every man's life, where he feels the disgrace of that defeat. The apostle Paul put the matter in final and immortal form when he exclaimed: "Who shall deliver me from this body of death?" His answer is the only one that is winning slowly and painfully the assent of the world: "I thank God, through Jesus Christ our Lord!"

Heavenly Father, thou hast given us the assurance that we need never fight for honor and purity and truth alone! For thou art with us, and thy right hand upholdeth us in Christ Jesus. Amen.

Saturday, 10th. 1 Corinthians 6. 11, 19, 20.

1. We have to use all kinds of symbols and metaphors to express our relations to God and the dealings of God with men. One which must have appeared most startling to the Corinthians is the idea that a man can be legitimately or even reasonably called a temple of the Spirit of God. A temple was a building dedicated to some deity, and was the center at which worshipers gathered to make prayers and offer gifts. It was usually supposed to be the dwelling place of the object worshiped there. No people in history had a more august idea of what an ideal temple would be than the Jews. There, on Mount Zion, they had the holy Temple, and even the Holy of Holies, the abode of the shekinah or true glory of God. Only with utmost reverence, with deepest awe should any one enter his courts and approach his shrine, even with praise on his lips.

2. With astounding boldness the apostle Paul, who had known well the majestic associations of the word temple even from his boyhood's days, dares to say that the mere body of a Corinthian (man or woman), who had perhaps once been an evil-liver, must now be looked on as a temple of the Holy Spirit because he has been put right with God "in the name of the Lord Jesus Christ and in the Spirit of our God" (10). This is a most vivid and even startling way of announcing that a new age has come upon the spiritual history of mankind.

3. This temple is more costly than that of Solomon or Herod at Jerusalem, or even the temple of Diana at Ephesus. It has been bought at an enormous price, which the love of God paid down drop by drop in the death of his Son, Jesus Christ. Wherefore, says Paul, every man can become the seat of the glory of God. Hands and feet, eyes and mouth and ears, all can be the means of showing forth the excellency of the deity whose shrine is in that heart. The Holy Spirit is personally there.

Grant, O Lord, that we may reverence every human being who is the temple of the presence, the shrine of the presence of Christ in the Holy Spirit! Amen.

Sunday, 11th. Romans 8. 26, 27.

1. Jesus, when he was rebuking the priests for allowing the Temple to be defiled by lawless traffic and greed, quoted the ancient prophet's word, "My house shall be called the house of prayer." We have seen (1 Corinthians 6. 11, 19, 20) that Paul speaks of our human body as a sanctuary of the divine presence. Here we find him almost calling it "the house of prayer." His mind is full of the idea, and its high emotion, that the eternal God, whether called Father or Christ or Spirit, the one living God is actually made one with the personality of Paul in deep, unsearchable but most blessed and potent ways. One of the chief characteristics of his life now is that his heart, as temple of the Spirit, is (as it were) God's "house of prayer."

2. This for Paul means that the Holy Spirit who has become an actual source of conduct within him is intimately concerned with all his wish-life. In fact, the Spirit, being wiser, purer than he, knows better what Paul ought to pray for than he does himself. How can we with our confused minds, our self-seeking, our imperfect charity, be fit to speak to God worthily, appropriately, and pray successfully? The apostle knows that he for one often does not even know how to pray. But he takes refuge and would have all his readers take refuge in the fact of the indwelling Spirit.

That Spirit of God is not in our hearts merely to be adored, or merely to rebuke, or merely to work miracles. The Spirit of God is in our hearts, Paul says, as the manifestation of God's full and most loving sympathy with our inmost needs and life. Do we desire any high and noble guerdon from God, his Spirit desires it for us more than we do. Do we deeply groan as we pray for some deliverance, some boon for ourselves or others? Deeper than our groans the Father hears (as it were) his own Spirit pleading for us in tones unutterable.

Heavenly Father, dost thou grant us thine own Spirit that we may plead more deeply, and according to thine own will? Grant us the joy of perfect faith in this

deep life of thine in ours! For Christ's sake. Amen.

Monday, 12th. 1 Corinthians 12. 1-3.

1. The apostle here recalls his own early days and the former life of the Gentiles who had become Christians at Corinth. As to the latter he reminds them of the kind of religion they practiced. Even cultured men, whose philosophy had taught them higher things, yet went with the crowd to the temples of the gods. There they worshiped before what he contemptuously calls "dumb idols." It was no divine voice that called them to spiritual reverence. It was impulse, the unenlightened impulse partly born of deep, unreasoned yearnings of the soul, partly of inherited but powerful social custom, which drove them to those meaningless altars. If we believe, as I think we must, that all religion springs from a divinely planted seed in the spiritual nature of man, we must also acknowledge that the growths from this seed have been often hideous and full of shame.

2. Now the apostle could recall that in his own case, as servant of and theologian in so high a religion as that of the Old Testament, he had cherished beliefs that were false and hatreds that were disgraceful. He had believed, in a sense conscientiously, that Jesus was an impostor, and that faith in his death and resurrection as redeeming acts of God was sheer blasphemy. Hence his ferocity, his distinction and his success as a persecutor of those who committed that blasphemy. How many he imprisoned, how many he caused to be slain we do not know. The memory of those harrowed his soul all his life, even when he knew that Christ himself had most royally forgiven him.

3. How are we to account, he seems to ask, for this immense change in you Corinthians and in myself? Some one power made you sick of "dumb idols" and made me sick of blaspheming against the Lord Jesus. Some one power, it must have been that brought us all to his feet to look up into his unseen, all-seeing eyes, and to say "Lord Jesus" as to the love and mercy and power of the eternal God. That power was and is the Holy Spirit. If any man passes through such a change it is wrought of God the Holy Spirit.

Almighty God, ruler of all hearts, have mercy upon us and upon all our generation, that the might and glory and love of thy Spirit may break into all hearts and redeem all lives through Jesus Christ our Lord! Amen.

Tuesday, 13th. Romans 5. 1-8.

1. The familiar words of that great 5th verse are thus translated by Professor Moffatt, "God's love floods our hearts through the holy Spirit which has been given to us." There must have been some great personal event which gave rise to words like that. They do not come from a mere conventional and traditional experience, as when we read them from the pulpit and half wonder what extraordinary force gave rise to them. That the love of God for an individual man should actually flood his soul, and that repeatedly, and indeed through many years of continual testing and proving, that it is no mere futile emotion but an actual deed of God, that surely is a fact of vast significance not only for that man but for the whole human race.

2. The apostle speaks in this passage as one who has been completely forgiven by God, and knows it; as one who has endured troubles of all kinds, including fierce persecution; as one who has believed that Jesus Christ died for him when he was living in ignorance and sin. In his own deep way he had brooded over the fact that the death of Christ was an appointment of God's love for all men, and therefore for him. In this brooding habit he had always found that his soul would be overwhelmed with the fact of that love.

3. As he looked into the fact of that love he became aware of Another, an unseen presence. This love of God seemed to take personal form and speak its message in a way that filled him with unutterable joy. Turn it all this way and that way, the wonder of it, the holiness of it, the majesty of it grew upon his imagination and became to him a foretaste of the final victory. "We triumph in God through our Lord Jesus Christ." This is the working of the Spirit of God.

Fill us, O God, with a sense of the majesty, freedom, and power of thy love through the presence in our hearts of thy Spirit! Through Jesus Christ. Amen.

Wednesday, 14th. Galatians 3. 2-5.

1. Both in Galatians and Romans the apostle Paul was deeply concerned with the relation of the new age to the old, the Christian to the Jewish conceptions of God's way of salvation. To him it appears that the Jews conceived of the "law" in a narrow way which crushed all hope. "The law" might be conceived in a large and generous fashion as the complete revelation of Jehovah to Israel through prophecy and wisdom, through psalmist and saint, as well as through direct legislation. But in Paul's day too many had narrowed the idea of law to a list of prescriptions which must be fulfilled. Salvation was thus taken as a reward of a man's merit, and perfect obedience of all that the scribes enjoined was the price which a man must pay for the favor of God.

2. Along that line Paul had learned, from his own bitter experience as well as from observation of others, that there was no real hope. Moreover, he had discovered the true, grand, open road to the real fellowship of God the Father. That was the way which he had preached to the Galatians, simple, provincial folk as they were. Perhaps it was his first experience in the gospel with people like that, and he had the supreme and astonishing joy of seeing them turn to the living God from dumb idols and foolish superstitions (see Acts 14. 11-20).

3. Furthermore, he found that when they confessed their faith and were baptized they actually received the Holy Spirit. They had the same experiences as the first disciples at Jerusalem. Miracles were wrought, high enthusiasms took the place of the dull monotony of their pagan life. To be sure, it would take time for them to become wise and well-grounded believers in the new great doctrines, especially that of salvation through faith alone. This letter was written when they had become confused by false teachers about that very thing. And the apostle actually calls them fools for their confusion. "When and why did you get the Holy Spirit? Did you earn it by your noble lives? Did it not come upon you when you confessed your sin and put your trust in the good news of God's free love in Jesus Christ?" The answer is obvious. May it be thy answer, O my soul!

Everlasting Father, may thy people everywhere, having received the gospel, enjoy the presence of thy Spirit in their hearts! Amen.

Thursday, 15th. Romans 8. 1-6.

1. All readers of this great epistle are struck by the contrast between the 7th and the 8th chapters. In the former we have the darkness of the moral struggle in each man's heart between right and wrong. It is dense darkness, because men of deep insight are always conscious that they have fallen short of the glory of God. They know well what it is to see the heights and keep trudging in the lower valleys of ethical conduct. And this self-condemnation they feel to be the echo of the judgment of God. It is his law they have failed to cherish and fulfil. It is his holiness which stands over against their evil practising.

2. But in the glorious 8th chapter we are suddenly in a different world altogether. "No condemnation" is the keynote of the new glad and triumphant song. Who can measure the meaning of that for the man who in self-examination has felt the darkness of the previous chapter? Is there really no condemnation for me, who have failed so often

and for whom the moral universe seemed only darkness and fear? Yes, the apostle answers, condemnation is swept out and an entirely new relation to God and holiness and eternity is established if we are "in Christ Jesus." A new principle has now entered into human experience. It is a force for which wise men and seers yearned, though they were unable to define it. It is the law or principle of the Spirit of life in Christ Jesus. The Holy Spirit who is defined in one of the great creeds as the "Lord and giver of life" is the source of that whole new abundant life which the human personality can possess and exercise through faith in Jesus Christ.

3. "Free" is one of the keynotes of the new life. There has been in all history no champion of freedom greater than St. Paul. This was because he went to the fountain heads of freedom. The first slavery to be broken is fear of God's condemnation; the second is fear of sin's power; the third is fear of earthly hazards. When fears are killed in a man's soul the spirit of life has made him free, and the history of freedom in all social and political relations has begun.

O Spirit of holiness, of freedom and of life, give us to know thy purifying and gladdening energy in our hearts through Christ! Amen.

Friday, 16th. 1 Corinthians 3. 16; 12. 12

1. We saw in a former meditation that the body of each Christian man and woman is looked on by the apostle as a veritable shrine of God. But in this passage it is the whole church at Corinth which is spoken of as the sanctuary or shrine of God, the holy of holies where he abides. As one scholar has said, "It is one of the paradoxes of the Christian church that there is only one shrine of God, and yet each Christian is a shrine." He quotes a Latin commentator to the following effect, "We are all one temple and we are individual temples, because God is not in all more than he is in each."

2. But God is in the whole group as a group as well as in each member of the group. To him the single soul is of infinite value. Each man is worth the sacrifice of Christ. "He loved me, and gave himself up for me." But no less true is it that the entire church is also for its own sake infinitely valuable to the heart and purpose of God. For, as Paul puts it in another glorious paradox (1 Corinthians 12. 12), the church is the body of Christ. He is (as it were) the soul of the whole group of Christians. Each of them is dear and necessary to him, and yet it is as they live and act together that their dearness becomes fully manifested to each other and to him.

3. The apostle warns the Corinthians that it may be possible for them to tear that temple down and dishonor the holy dwelling place of God. They can do it by evil living, as he shows in later chapters. They can also do it by cherishing mutual rivalries and hatreds. Anything that mars the mutual love and respect and trust of the members is fatal to the sanctity of the whole church of Christ.

Holy Father, pour thy Spirit upon thy church and all its true institutions and servants in our day, that the glory of the Spirit of Christ may shine upon the world! In his name. Amen.

Saturday, 17th. Philippians 2. 1-4.

1. The whole body of Christ is composed of personalities. The whole temple is built up of living stones. It is probable, I think, that the saying in John 2. 21, "He spake of the temple (or sanctuary) of his body," refers not merely to his own resurrection from the dead, but to the church which is his body. It was a double and mystical use of the term which was quite in keeping with the manner of this Gospel. So Peter has it when he says, "Ye also, as living stones, are built up a spiritual house" (1 Peter 2. 5). The one type of imagery is thus seen in all these different New Testament authors. They felt it to be appropriate to the modes of thought in their day, and even we can feel the poetical appeal as well as the spiritual value of it.

2. In the passage before us the apostle gives a beautiful picture of the kind of life which a truly Christian community will enjoy among themselves "in the Spirit." We must remember here and in the words of the benediction (2 Corinthians 13. 14) that the communion or fellowship OF the Holy Spirit "means the happy relations which people have with one another IN the Spirit. The Spirit has become the atmosphere of their life, a pure, exhilarating, celestial breath from the source of eternal love."

3. In that Spirit or divine breath or celestial atmosphere see what are the main qualities of life. There is "comfort," or rather "stimulus of Christ" (Moffatt); there is love which controls the impulses of conduct. Out of these sources, in that Spirit, people are peculiarly sensitive to one another's needs and difficulties. They try to live harmoniously, affectionately. Paul is not thinkink of agreement in details of doctrine when he speaks of their being "of one accord, of one mind." It is moral sympathy he is thinking of, which will persist through all the natural divergencies of opinion and life tasks. And the true root of that uniting sympathy will always be the possession by all of the Spirit of Christ, who taught men by example and precept to think of each others' interests and seek each others' good.

Heavenly Father, we would be filled with that divine Spirit of our Lord from which all strength and love proceed! Amen.

Sunday, 18th. 1 Corinthians 12. 12-18.

1. The apostle carries out with marvelous insight and inspired courage the idea of the indwelling of the Holy Spirit in a church as equivalent to the presence of life in a physical body. We nowadays know more of biology than he did, but he does not distinguish between the words "life" and "body." When he uses the latter he means the actual living body which has its central being and of which all the several parts are active and individual members. Each member has its own function which is necessary to the action of all the rest and to the well-being of the whole. No one member can make schism and try to act and live alone for itself. The eye and hand and foot and all the rest must coöperate healthily with all their respective measures of vigor and their respective contributions to the central life.

2. So it is with the church which is created by the life which is Christ. "From one view," says one scholar, "Christ is the head, but that is not the thought here. Here he is the whole body, as being that which unites the members and makes them an organic whole." As the same writer translates verse 13 it reads: "For it was by means of one Spirit and in order to form one body that we all of us were baptized,—Jews and Greeks, slaves and freemen, without distinction,—and were all made to drink deeply of that one Spirit." At baptism they did begin to live from one center, one energy, one holy mind and character, namely, the Spirit of Christ.

3. These mystical facts we must hold on to if we are to preserve the pristine joy and strength of the Christian life in the Christian community. The kingdom of God is righteousness and peace and joy in the Holy Spirit. To fritter away these great ideas by translating them into lower terms is to encourage that doubting mind, that superficial experience (we talk so much about it) which is paralyzing evangelism and missions at home and abroad.

Grant unto the churches of America to realize the joy of their life in God through the indwelling of thy Holy Spirit! In Christ's name. Amen.

Monday, 19th. 1 Corinthians 12. 4-7.

1. The apostle deals here with the fact that the members of a Christian church are, and are expected to be, endowed with the Holy Spirit. That is a fact

and a faith which has in all generations led to extravagancies which have injured the cause of Christ. But it is a fact which, when guarded as Paul seeks to guard it in this wonderful chapter (one of the greatest passages in all literature), becomes one of great joy and great power. If the gospel is true, if the promises of Christ are true, if the Spirit of God is really in the church, then there must be an enhanced life possible for all the members of the church. That is what Paul maintains.

2. He has just asserted (3) that every man who says, that is, intelligently and sincerely believes that Jesus is Lord has received the Holy Spirit. Do we really teach that in our churches today? If we do not, have we not severed ourselves from the church of the apostles and disowned the promises of Jesus? So convinced is Paul about it that he goes on to describe the extraordinary variety of effects produced in the characters and in the conduct of the individual members of the community. Various endowments and various forms of service come as gifts to the several church members, but always for the sake of the rest.

3. We hear much of "the abundant life," and fear that the phrase is often used in a quite empty manner. It can only mean that a man's personal experience and personal powers are enhanced. He is living as one whose life has received new energies and values and joys by the entering of Christ and his Spirit. That is the only real New Testament meaning of the phrase. And Paul is describing that abundant life in this passage.

O thou who art life itself, enter into these hearts of ours that we may have the abundant life, which Christ alone can give through his Spirit! Amen.

Tuesday, 20th. 1 Corinthians 12. 8.

1. Wisdom is something entirely different from learning. A man may know many facts as mere facts and be quite unable to understand them. He may even receive and profess to accept certain great doctrines and yet be without the wisdom which that profession would imply. Wisdom here must mean insight, personal appreciation. Paul describes it quite fully in Ephesians 1. 17-19. The eyes of the heart are enlightened, he there says, so that the immeasurable values of the new world revealed by God through Jesus Christ are seen in their true nature and glory.

2. When a man who has been living a dull and senseless life, blind to all spiritual realities, suddenly wakes up and sees things in a new way, what has happened to him? Those realities, those truths were always there. He may even have learned about them in childhood days and professed to believe them in youth. But a change has come upon him, and these abstract words and far-off ideas have become real and near, breath of his breath, the substance of his desires and his will. What has made the difference? It was not a mere resolution on his part, though that has come at last. But where did the resolution come from? Whence this wisdom and new kind of knowledge? It is due to an act of God the Holy Spirit.

3. When such a man speaks he is not like the Greek rhetoricians. Theirs was the wisdom of speech. They thought of winged words and quivering phrases and balanced periods. But this is the speech of wisdom, the word of real knowledge. The Christian's oration ought to be always a personal witness, an outburst of real contact with the living God, an utterance of the Spirit.

We pray, O Lord, each for his and her own minister and each Sunday school teacher, that they may bear witness to real life in Christ in the power of his Spirit! Amen.

Wednesday, 21st. I Corinthians 12. 9-11.

1. When the apostle names faith here as a distinct gift among other gifts of the Spirit, he is most probably not thinking of that faith by which any man becomes a Christian. His large mind saw that the attitude of faith has various degrees, qualities and results. He is here apparently thinking of that energy of faith which distinguishes one Christian from another, the distinct act of trust which is required in definite personal emergencies and in relation to personal gifts and tasks. This powerful kind of faith, "potent faith" one translator calls it, is the gift of the one divine Spirit from whom all blessings of the new life in the new moral universe are bestowed by God. Even in this some members of the church are distinguished from others. Not all at all times stand out as possessed of such dynamic quality in their faith that marked effects are produced.

2. The next clauses may be considered as illustrations of the effects produced by the dynamic faith which is the gift of the divine Spirit. Again we are faced with phenomena which belong to special periods and conditions of the church's life, and some of which are not manifest in the general course of its growth. There are healings and miracles. Concerning the former we have learned that the spread of medical science is itself a divine gift, to be used by us all with faith and gratitude. That there are apparently direct healings in answer to faith we may well believe, but that does not give us a universal law. Rather must we have faith in the God of medicine and surgery as we have faith in the God of food and drink, and yet work for them.

3. Also the apostle names prophecy and the gift of distinguishing between the false and the true prophet. "An intuitive discernment is implied," by which true believers in the God and Father of our Lord Jesus Christ will at once know whether what they are being taught is true to the mind of the Spirit or not. This general, perhaps indefinite but real endowment of the people of God, with their sensitiveness to the truth, is the life of the church, and the ultimate decider of all controversies. It is an effect of the Holy Spirit in the holy community of Christ.

Grant us, O Lord, this mighty and invincible faith which is the proof of thy Spirit in our hearts! Amen.

Thursday, 22nd. 1 Corinthians 14. 1-6, 18, 19.

1. One of the gifts of the Spirit through a dynamic faith as named in 1 Corinthians 12. 10 was that which is known as "tongues," as well as their interpretation which seems to have usually been exercised by different persons, and was called "prophecy." It is a difficult subject. The manifestation of "tongues" has often appeared in various religions and at various periods of Christian history down even to our own day. It consists in one or more people in an excited congregation rising to utter sounds which seem to mean something to them, but mean nothing to any one else. The seizure is of course the result of an intense nervous emotional spasm, which fills their hearers with awe and perhaps admiration. Such phenomena have always tended to create vain glory in those who gave way to them.

2. I say "gave way to them," because, strangely enough, while Paul seems to speak of them as effects of the Spirit he does not like them as they are being manifested at Corinth. All the way through this chapter there is a tone of rebuke against these who were conceited about their "tongues," and even of disparagement of the gift itself. He asks them to think how foolish they must seem to non-Christian visitors to their assemblies. He tells them that "tongues" have no value unless the emotion which caused them can be explained rationally, which he calls "prophecy."

3. Above all, he refers to himself and his own experience. He knows what it is to be carried beyond himself in his joy and faith and love. He knows what it is to have the Spirit speaking in his heart with groanings which cannot be put into articulate speech (Romans 8. 26). But he keeps these experiences for his private life. He will not give way to them in the meetings of the Christian group. He implies that some men have been making this a conceited practice, and they must learn to control this spiritual gift of intense emotion

that they may use it for effective "prophesying" or preaching, or intense witness-bearing as we would call it.

Pour thy Spirit upon thy church in all lands today, that its members may bear true witness to thee in words of truth and sincerity which all men can hear and accept as thy truth! Amen.

Friday, 23rd. Galatians 3. 26; 4. 4-7.

1. We have already meditated briefly on the relation of the Spirit to the sense of sonship which is characteristic of the Christian soul. It is worthy of further consideration as set forth in these two passages.

First let us notice the supreme emphasis which is placed upon the fact that Christ is the Son of God. Paul nowhere attempts to define what he means by that term. He knows that it goes back to Jesus Christ himself. In his earthly ministry he claimed to be in a peculiar sense the Son of God. For this claim John tells us that the Jewish authorities put him to death. Paul knows him as Son of God before his birth at Bethlehem. God "sent forth his Son, born of a woman" (4. 4). All that wonder of his ministry, his teaching, his healing powers, his authority over the disciples, his patient and loving submission to the death on the cross, was due not to the "genius of Jesus" but to the glorious mind of the Son of God.

2. That is the basis of our sonship according to the doctrine of all the apostles. There is a so-to-say natural sonship. All men are sons of God in that sense. But there is an added sonship, a change of relationship, pictured by Jesus in the return of the prodigal son who had been dead and lost and was now found and alive. Paul puts it in the statement, "Ye are all sons of God through faith in Christ Jesus." And history has proved this to be true. When our divine sonship is described as universal in the sense that Christ makes no difference to it, then the message of the gospel loses its power and distinctive glory. Paul calls it "adoption," or "a new creation." John calls it being "born again." Call it what you will, there is a change of status which comes upon those of whom the New Testament writes in passages like these.

3. And it is within this new sonship that the direct and supreme presence of the Holy Spirit is realized. It is the Spirit of Christ, "the Spirit of his Son," that God "sends into our hearts," says Paul. No wonder such souls cry out, "O beloved Father" to the eternal God. They know in the gospel picture what that Father meant to Jesus, and to be heirs with him of that loftiest of all conceivable relationships must be the acme of human delight!

Holy Father, help us in all our struggles and prayers to feel the comradeship of thy Son our Lord, that we may share as creatures may and can in his spirit of sonship! Amen.

Saturday, 24th. Acts 2. 44-47; 4. 31; 2 Corinthians 13. 14.

1. After Pentecost the early Christians were filled with exuberant joy. It was in that atmosphere that they enjoyed their new fellowship; and that fellowship appeared at first to be so unworldly that they had all things common. Private property seemed to lose its meaning in the glorious enthusiasm of those first days. All that any man had of personal means he considered as belonging to the whole group. That was a costly experiment. It involved the Jerusalem Christians very soon in a grinding poverty for which Paul had to make that famous first great international collection in far away Greece. But it was their first crude interpretation of and generous experiment with "the communion of the Holy Spirit."

2. Even although that impossible form of communism in the original church had to be abandoned, that did not mean that the fellowship in the Holy Spirit had no real meaning and no wiser means of expression. All the Christian charities in the world have grown from that first seed. It is the Spirit of Christ which was first manifest to the Roman world in the mutual love, the mutual aid, the mutual sharing in all good things, which gradually won the admiration of the empire.

3. Throughout the history of 1900 years the communion in the Holy Spirit of Paul's great benediction has been an inspiration and a guide to all the deeper souls in his church. The great evangelistic movements have all sprung from it. The great philanthropic endeavors of individuals and groups have been inspired by it. The fight against every social and political wrong ought to spring, so far as our church life is concerned, from the intense desire to see justice and mercy on the throne. Only the Spirit of Christ can keep that constant moral miracle at work.

Guide all Christians in all the world, O thou Holy Spirit, gift of God and of Christ, that they may so live in fellowship with one another and all their fellow mortals that thy kingdom shall be on earth as in heaven! Amen.

Sunday, 25th. Galatians 5. 16-18, 22-24.

1. As we have seen more than once in preceding meditations the New Testament recognizes the ancient and universal condition of warfare that goes on in all human breasts between the higher and lower values or standards of life. In the case of the Christian this warfare seems to be intensified in an eminent degree. His vision of righteous and holy living is purer and higher than any other class of men have attained: which is due to the fact that Jesus Christ and the love of God are constantly present to his imagination and his conscience. They are the ever-present, insistent rebuke of every failure to fulfil righteousness, and they are the constant allure to pursue afresh the height and beauty of God's holiness and Christ's purity.

2. I used the word "allure" because the apostle describes those who have the victory in this warfare as being "led" by the Spirit (18). He is not driving them from behind like a slave-driver. He is going on before, drawing men's hearts out to admiration of the ideals set forth in Christ and calling them on in this upward way toward the heights where the supreme prize of the perfect manhood is to be attained. Do we allow ourselves time to be allured by the Spirit, to be entranced by the beauty of holiness and of Jesus Christ?

3. The apostle uses another most beautiful word to describe the result. He speaks of all the lovely moral realities and experiences in verse 22 as being "the fruit of the Spirit." What is his picture? Is this Spirit not the soil and the air, the rain and the sunshine in which seeds grow to maturity and put forth their abundant fruitage? Happy the souls that know how to expose themselves day by day to this rain and sunshine, this atmosphere and soil of the Holy Spirit! Theirs shall be the abundant harvest.

O Lord of all harvests in nature and in man, thou whose joy and glory it is to bring forth rich fruit from humble seeds, raise in us we beseech thee an abundant fruitage of the excellencies of Christ, through thy Holy Spirit! Amen.

Monday, 26th. John 15. 26, 27.

1. We must keep before our minds as we read these great chapters of John's Gospel that Jesus is pictured as aware at once that he is going to be separated from his disciples by death, and also that he is going to live in them in another form of existence. The disciples on the other hand are thoroughly scared and confused. All they know is that the situation now looks desperate for the Messianic movement which they thought the Master was going to inaugurate. They begin to see that he really expects to die and that he will do nothing to escape that fate. But what lies beyond no words can apparently make clear to them. The dream is breaking down; and a new world, utterly different from their dream, it is hard for them to conceive.

2. What Jesus tries to get into their minds and hopes is that God has other

ways of living with men than in a visible Christ. He has been their Master, and he will cease to be among them as he has been. But he asserts that "from the Father" in that life beyond his death he will still be able to send help to them in their dreadful loneliness and deep need. That help will be the Spirit of truth. The presence of that Spirit will be a revelation to them of the deeper meaning of the teaching and power of Jesus. They will learn a great deal more about Jesus after his death than during his earthly life with them.

3. How cheerless was the outward aspect of their future, as they saw it! How incoherent with the actual situation were his words that they would be his witnesses! What could they say except that he had been wonderful and had been murdered? Ah, but their Lord carried in his heart the assurance that death would only begin a deeper relation between him and them, and a more glorious range of power! The Spirit of God would be his means of living in their hearts and giving them the fullest experience of his true and vast range of influence over their lives.

O Christ, whose promise to thy disciples was gloriously fulfilled, grant us an abundant share in the power of thy Spirit! In Christ's name. Amen.

Tuesday, 27th. John 16. 5-7.

1. Jesus has been warning his depressed disciples of the dark experiences which lie before them. They will be persecuted and slain because they are his witnesses. This is surely not an encouraging outlook. What other creator of a movement would make a forecast like that? Who would promise to his disciples that they would be the victims of people who would believe that they were doing God's work in killing them? This prophecy of apparent disaster is accompanied with fresh emphasis that he is going to leave them and is returning to him who had sent him forth on his mission, which was now drawing toward a disastrous conclusion.

2. As he looks on their gloomy faces Jesus says to his disciples, "Why don't you ask where I am going? Don't you realize that that may make all the difference to you and to the cause in which we have been engaged together?" If they really believed him they would know that he is going to the Father, to that seat and source of power of which he had been constantly teaching them. They might get glimpses of an illimitable prospect for them and for all men if they considered deeply enough what his return to the Father must mean.

3. But Jesus goes on to say that his departure will be a blessing to them and to their cause, for only when he has gone will the helper come, the divine Spirit of strength. "I will send him unto you," he affirms. Dr. Macgregor says, "Jesus will be able to do so, for he himself will now be living in the spirit in the presence of that Father who is the source of the Spirit's mission. The withdrawal of Jesus from bodily fellowship with his intimate circle is the necessary condition of his spiritual fellowship with the church universal."

O helper divine, come to the aid of thy church in all lands today! In Christ's name. Amen.

Wednesday, 28th. John 16. 8-11.

1. Jesus in these verses meets the natural inquiry of the more thoughtful disciples as to the manner in which an invisible Spirit can be more effective than a visible Messiah-King. And he at once opens up to their view a new procedure of astonishing and far-reaching power. The central word is "convince." What he has been calling for is the changed mind, without which the kingdom of God can never be realized. The changed mind cannot be secured except through a man's becoming convinced of certain great facts on which his entire life experience must henceforth depend. For example, these men who are rejecting him must be made to see that they had sinned against their God in rejecting Jesus as Messiah. Before God it is they who are on trial, and not he or his disciples. When the Spirit helper is come there will be such overwhelming proof of his claims that his rejectors will be quite evidently exposed as the real criminals.

2. In that day, when the helper is abroad among men's hearts producing his own blessed effects upon them, men will be compelled to see what true righteousness is and where its full realization is to be seen. That will be the result of his own going to the Father. Invisible he will be to them, but the fact that his power continues through an invisible Spirit will open up a new moral universe to the world's eager search and ancient desire. Righteousness will become a glorious reality instead of an impossible dream, a joy instead of a dreadful challenge, and a gift of their own Jesus from the Father's presence through this Spirit helper.

3. But that will involve a third form of conviction which will seize upon the world's mind as a "judgment." Dr. Macgregor puts it well: "In the summing up of the issue as between Christ and the world the verdict here too will be in favor of Christ, for, as a result of the cross and its influence upon men's thought as interpreted by the Holy Spirit, the prince of this world has been judged . . . The work of the Spirit manifested in the history of Christianity verifies the judgment that by Christ's death evil has been condemned utterly, the devil is fighting a losing battle."

We pray with utter faith in thee, O Spirit divine, for the hastening of that day when the victory of Christ shall be complete, and all shall know and love the will of the Father in him! Amen.

Thursday, 29th. John 16. 12-15.

1. No truth is ever completely apprehended by any human mind; and the more vital and nearer to the eternal the truth is, the more room there is for continual growth in its apprehension. Hence it is that Jesus says here that there is much which he must leave unsaid at that time, even many questions surging in their minds which he cannot answer now. In saying this our Lord lays down a principle of the utmost importance, and one which many minds have ignored to their own and the church's damage. The principle is that you cannot put any great spiritual truth into a final form of words. All our statements of Christian doctrine are only approximate. The greater those doctrines, the more sure we may be both of their eternal truth and at the same time of the inadequacy of any mind or group of minds to measure their full glory in final words, adequate to their range and value.

2. The immediate work of the Spirit helper whom Jesus will send will be to reveal the real meaning of "things to come," that is, of the events that were even then hastening upon him and his disciples. Some people have misinterpreted this saying of Jesus to mean that the Holy Spirit would enable believers or some believers to make actual prophecies of future events. That is not the meaning of the words as they are written in the Greek. "He will reveal the things that are going to happen now" seems to be the best translation. And indeed it was only after Pentecost that Peter and the rest did begin to grasp and proclaim immediately the vast meaning of the cross and the resurrection.

3. It was when the Spirit came that the full glory of Christ stood revealed. He was conscious, as Son of God, that in his teaching he was revealing the Father's mind, that in his death he would be revealing the Father's love, that in his rising he would be fully revealed as the Saviour and Master of men. But he knew that these glorious aspects of his work would not be seen of men until the divine Spirit had in his name taken hold of human hearts. Then the light would shine unto the perfect day.

O Lord, lead thy church in all lands and among all races to apprehend the fulness of that glory that shines forth in Jesus Christ our risen Lord! In his name. Amen.

(Please turn to page 288)

OUR BOOK TABLE

Archeology and the Bible

Archeology is a frequent front-page sensation nowadays as human relics and other objects and the remains of human habitations estimated to date back as far as 5000 years before Christ, or beyond, are brought out of their graves in the soil of Palestine, Egypt, Mesopotamia, and other Near East lands. All of these shed light on the antiquity and civilization of man. But much archeological research is primarily directed toward increased knowledge and understanding of the background of the Bible.

A substantial volume of 598 pages on archeology and the Bible has just been published by the American Sunday-School Union of Philadelphia under a special book fund. It is the revision of an earlier work, in which information and scientific results and opinions are brought up to date. The Preface is dated January 1933.

The author is Dr. George A. Barton, professor of Semitic Languages in the the University of Pennsylvania, and a professor in the Divinity School of the Protestant Episcopal Church in Philadelphia. Dr. Barton has himself been a director of research on the ground.

He presents his material in two parts. Part 1 deals with Bible lands, their exploration, and the resultant light on the Bible and history. Part 2 gives translations of ancient documents (inscriptions) that confirm or illuminate the Bible, as in the mention of names like Abraham.

Even one who has kept track of Biblical archeology will be surprised and fascinated to find how many references are now assembled. The years since the War have been prolific of undreamt-of finds. Palestine has become a new land as its ancient history has come to light. The discovery of prehistoric man in Palestine has opened new chapters in anthropology.

It is stated that nothing has ever turned up to discredit a Bible statement, but on the contrary Bible references that were denied and discarded by critics are now seen to be true to life. References that are still obscure may be patiently held for elucidation.

"It is the writer's hope that in addition to its use as a book of reference for the elucidation or illustration of individual texts there may be some who will enjoy reading the whole work, and who will find, as he himself has found, that every scrap of knowledge of ancient life in Bible lands serves to make the Bible story and the lives of Biblical characters so much more real, or puts them or their words in a perspective so much more clear, that the eternal message comes with new power and can be transmitted with greater efficiency."

This is the attitude all the great Biblical archeologists come to adopt. It is the attitude toward the Bible and its message that an open-minded study of their labors induces.

A notable feature of this book must not be overlooked, namely, a body of 336 figures (pictures and diagrams) at the end of the text. Here are reproduced photos of the latest finds and excavations. Six diagrams showing the dimensions of Jerusalem from early times through Solomon and Nehemiah to Christ are of paramount interest to the Bible student.

An Index of Scripture Passages runs through to the book of Revelation. A 12-page Index of names is another valuable aid.

ARCHÆOLOGY AND THE BIBLE, by George A. Barton. American Sunday-School Union, Philadelphia. 598 pages, with numerous illustrations.

Living Philosophy

There are always people who are restless until they understand, at least in part, the world in which they live. When a man wants to feel at home in cosmic spaces we call him a philosopher. Philosophy has been defined cynically as the giving of bad reasons for what one believes by instinct. That there have, however, been many philosophies that have given good reasons for the hope that was in them will be made apparent by reading Dr. D. S. Robinson's "Introduction to Living Philosophy," which is intended to be a companion volume to the same author's "Anthology of Recent Philosophy."

Part 1 of the Introduction orients the reader, with chapters on Everyman's Philosophy, Why Men Philosophize, How to Study Philosophy, Philosophical Method and Branches, Problems, and Types of Philosophy in Outline. Part 2 deals with Idealism, Part 3 with Realism, Part 4 with Pragmatism, while Part 5 treats of other types, "predominantly" this or that. A valuable feature of the book consists of its addenda on Suggested Supplementary Work by students who are asked to state their own philosophy of life.

The work is adorned by portraits of five great thinkers—William James, Josiah Royce, George Santayana, John Dewey and Henri Bergson.

Dr. Robinson has acutely analyzed current systems or viewpoints (some of which are not "systems"), and writes in a clear, readable style of the positions held by the younger thinkers of the day. Two portions of his book are particularly interesting,—the reference made to the Philosophy of As If, of which its inventor, Vaihinger, is the chief exponent (which contains elements of truth, but might lead to scepticism and so to pessimism), and the able treatment of the vastly important question as to what is the "True Philosophy." The view is taken that a man's personal philosophy of life is the most fundamental thing in him, or, as William James put it, it is his "more or less dumb sense of what life honestly and deeply means." James himself certainly felt "the total push and pressure of the cosmos." Dr. Robinson believes that no individual will ever be satisfied in his own thinking until he transcends all relative viewpoints, and finds what he thinks is the answer to this question from the viewpoint of "absolute insight." So all great philosophers have a tendency to claim finality for their own view.

The author does not favor eclecticism, because in the end it is sure, he thinks, to result in an internally inconsistent philosophy. Idealism is the only type of contemporaneous philosophy which makes God (or the Absolute) the starting point of philosophy, beginning with the fact of God as revealed in experience. The true philosophy is that which views things "under the aspect of eternity." Only an omniscient mind looking down from the apex of a metaphysical triangle —into the depths of a crystal, as it were, —sees the universe as a whole and experiences the total truth, but man must do his best, in the hope that in time will come a system of philosophy (toward which all the best types of contemporary thought are converging,) expressing only that which is durable and eternally satisfying.—Charles A. S. Dwight.

AN INTRODUCTION TO LIVING PHILOSOPHY: A GENERAL INTRODUCTION TO CONTEMPORARY TYPES AND PROBLEMS, by D. S. Robinson. Thomas Y. Crowell Company, New York. 381 pages. $3.

Moral Laws

While a general interest is felt in practical applications of social studies, and in codes regulating conduct, ethics as pure philosophic theory is regarded as a dry subject, with little attraction even to the run of metaphysicians. Never-

theless the practice of ethics grows out of its theory, and therefore we welcome a new book by Dr. Edgar S. Brightman, an acute analyst and constructive philosopher, who in his readable and informing work "Moral Laws" has approached ethics by new and yet plain paths, and made it seem to the general reader a worthwhile study.

The terms "ethics" and "morals," both of which originally meant custom or habit, are respectively of Greek and Latin derivation.

Ethics is defined by Dr. Brightman as being "the normative science of the principles of the best types of human conduct." This subject deals with the ideal and the possible, not simply the local (relativistic ethics) and the actual. It implies three basic concepts,—law, value (the good) and obligation (duty).

After noticing the present unsatisfactory state of ethical theory (Lehmann even speaks of a crisis in ethics), the author goes on to treat of Types of Law, The Data of Ethics, The System of Moral Laws, The Logical Law, The Law of Autonomy, The Axiological Law, The Law of Consequences, The Law of the Best Possible, The Law of Specification, The Law of the Most Inclusive End, The Law of Ideal Control, The Law of Individualism, The Law of Altruism, The Law of the Ideal of Personality, and The Autonomy of Moral Law. Some of these captions are rather novel, but all are suggestive.

Two main groups of laws are noted,—the Formal Laws, which deal with the rational principles of choice, and the Axiological, dealing with the rational principles of the values chosen. A brief but helpful Outline of the History of Ethics is added, followed by a Bibliography.

The book discusses with penetration the relation of ethics to religion, gives due weight to experience, recognizes that Kant was right in making the autonomy of the will a principle of all moral laws, challenges some too easy assumptions that society is right in various enactments or political arrangements, and throughout emphasizes the truth that any theory of ethics must square with a comprehensive world-view, while remaining loyal to the spirit and aims of the divine purpose for the world expressed in Christ.

Books like this, cogently thought out, enriched with philosophical allusions and clearly written, are in the best sense of the word timely. We need not only to be good, but to know why we should be good at all, and how we may become better. The perpetual problem is how to translate our ethical theory into effective local and national practice, how to look at all things "under the aspect of eternity," and how to speak a word in season to him who is weary, our brother by our side.

It is well that Dr. Brightman has brought his clarifying and inspiring thought to bear upon moral laws in this ease-loving and trouble-getting age. His book is a strong antidote to current antinomianism, for people will be apt to be less lawless when they understand what law is.—Charles A. S. Dwight.

MORAL LAWS, by Edgar Sheffield Brightman. Abingdon Press, New York. 321 pages. $2.50.

The American Poet Laureate?

It is a happy thing that Dr. William L. Stidger of Boston has written a biography of Edwin Markham while the poet is still alive. Friends for over 15 years, the work is a collaboration in so far as Markham has assisted with data and with his unique and overflowing spirit.

The poet was 81 last April. Born in 1852 of New England stock who were among the early covered-wagon migrants to Oregon, his life was spent in the West until "The Man with the Hoe" made him famous and brought him to New York at the beginning of the century.

It is a rounded biography. A chapter of 30 pages gives his life background. Then follow chapters on the influence upon him of nature and of books. The growth of poetry and of the social gospel in his soul are traced. Then his greatest poems are laid before the reader, their circumstances and their reception: "The Man with the Hoe," interpreting his social philosophy; "Lincoln, the Man of the People," voicing his individualistic philosophy; "The Ballad of the Gallows Bird," dealing with the life hereafter. Markham's own estimate is that the last-named will live as his greatest poem.

Dr. Stidger also gives intimate sketches of Markham in everyday life and in his religious consciousness. Extended quotations of the poet's words and writings are frequent throughout the book, but there are also ancedotes and experiences that exhibit his delightful character, and withal an independence of routine and convention such as is to be expected of the traditional Bohemian poet. Dr. Stidger loves and admires Markham, and wins the reader to the same warm feelings.

EDWIN MARKHAM, by William L. Stidger. Abingdon Press, New York. 287 pages, with frontispiece. $2.50.

Lutheranism in America

Lutheranism as a church has not only developed a unifying spirit in America of late years, but a worldwide ecumenical spirit has also been born, despite the handicaps of language and nation and ecclesiastical organization. This takes most evident shape in the Lutheran World Convention movement. World conventions have been held in Eisenach in 1923 and in Copenhagen in 1929. An executive committee functions between conventions.

American Lutheranism, which embraces a constituency of about twenty millions, has about one-fourth of the Lutheran population of the world. The work of the National Lutheran Council during and after the World War stimulated international consciousness and was the source of a proposal for world federation. Meanwhile large mergers were effected among Lutheran units in America.

Such is the present climax of Lutheran church history. At the other end it is to be noted that the Lutheran church is as old as the American people, older than the American Republic. The earliest Lutheran settlers came with the Dutch colony that established New Netherland on the Hudson, but they suffered persecution and repression until the English took New Amsterdam (New York) in 1664.

A new study follows the history of Lutheranism down the centuries, relating it to the life of the nation, so that it makes interesting reading. The years 1830-1870 are called "A Period of Internal Discord." Not only is geographical development traced, but also organized benevolence, confessional reactions, liturgical development, and other problems.

In order to adapt the book to advanced study each chapter contains Questions, Topics for Special Study, Subjects for Biography, and a limited Bibliography.

LUTHERAN CHURCH IN AMERICAN HISTORY (THE), by Adbel Ross Wentz. United Lutheran Publication House, Philadelphia. 465 pages. $2.

Sermonic

SIX-MINUTE STORY TALKS FOR CHILDREN, by John Edward Charlton. Fleming H. Revell Co., New York. 167 pages. $1.50.

Fifty intimate colloquial textual addresses used by Dr. Charlton in his Sunday morning service in Maplewood, N. J. Brevity, the bringing out of a single lesson and an apt story to illustrate it are the essentials of an address to children, he says: and here we see how he does it.

The contents are divided into Nature Stories, Our Feathered and Furry Friends, Heroes and Heroines, Stories with a Purpose, For Special Occasions, and the Worship Hour.

SNAPSHOTS FROM THE GOSPELS, by John R. Gunn. Fleming H. Revell Co., New York. 171 pages. $1.50.

A hundred expositions or homilies on passages in the Gospels, taken in order

and averaging under two pages each. Sometimes the title is arresting, as "Do We Really Want the Kingdom to Come?"; "A Preacher Who Thought Christ Had Failed"; "Stay in the Fight!"

The author is always straightforward and to the point.

STEERING BY THE STARS, AND OTHER TALKS WITH THE JUNIORS, by J. W. G. Ward. Fleming H. Revell Co., New York. 160 pages. $1.50.

The construction is about the same in each of these 46 talks. It begins with a story, a challenging saying, or a question. As it proceeds the preacher develops a Christian message in three or four points. Always he exalts Christ. Always the talk is his own. And we judge he never failed to hold his audience.

Heroes of the Cross

Twelve missionary heroes are biographed in four attractive volumes that are published by Marshall, Morgan & Scott of London in this series at a shilling apiece. Each book has a decorated cover, 96 pages, a colored frontispiece, and numerous other illustrations in the text. The pictorial wrappers of missionary episodes at once attract a person.

In addition to the older well known missionaries chapters are also devoted to Apolo, the apostle to Pigmyland, and to Charles Abel of Papua.

These are the kind of stories that you read to a finish before laying down the book.

Various Themes

AMERICAN INDIAN (THE) AND CHRISTIAN MISSIONS, by George Warren Hinman. Fleming H. Revell Co., New York. 176 pages. $1.50.

The author is well equipped to write this book by personal service and experience among Indians. The volume is a solid mass of information based on detailed research and boiled down to the briefest compass. It begins with references to the Spanish and French pioneer missionaries, whose labors, with succeeding efforts, were wiped out by wars. But it specializes on Christian effort among American Indians since the beginning of the 19th century, and principally Protestant effort. The survey is geographical,—in the South, in the Oregon country, and so on.

"A Review of Present Conditions" holds that Christian progress will be even more striking in the future than the past if the way can be cleared for the trained Indian preacher. "The cultural progress of the American Indians as a whole under the influence of Christianity is probably greater than that of any other people during the last century of Christian missions."

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OXFORD UNIVERSITY PRESS, 114 Fifth Avenue, New York

J. JONES, CHRISTIAN, by George S. Southworth. Fleming H. Revell Co., New York. 156 pages. $1.50.

A sermon-story by the rector of the Church of the Advent, Indianapolis. The leading character is a fine lad. He is at a prep school when the story opens, one of the leading boys, prominent in the classroom and on the athletic field, brave, manly, clean and straightforward. After college he enters the ministry, for he has heard God's call. Here the author works in his religious propaganda. J has to meet the usual problems of a minister, and in sermon and conversation he vents his modernistic views. The church splits over him, one element resenting his views, another element loving him for his kindly, sacrificial life and service. He goes to France as a war chaplain, and is killed by a shell at the front.

LOVE AND YOU, by Nellie E. Friend. Fleming H. Revell Co., New York. 153 pages. $1.25.

The writer appears to have high ideals and Christian backgrounds as she treats of love in nine chapters, each a different aspect of it such as its nature, influence, relation to the universe. Some of the chapters are directly personal,—you and your love-life, your home, your friendships. Courtship and marriage are relationships that receive chapters. But while she expresses much wisdom both affirmatively and negatively, she is not a trained thinker or writer. She threatens to get out of her depth. There are too many flaws of diction. Still, if read with not too critical eyes, any person, young or old, will be benefited.

RANSOM (THE), by Grace Livingston Hill. J. B. Lippincott Co., Philadelphia. 320 pages. $2.

This well known authoress writes with religious purpose: which does not prevent her plots from being exciting. This one involves the daughter Christobel and her younger brother Rannie of the wealthy Kershaw family, on one part, and a poorer consecrated Christian Harper family, on the other part. Everyday vicissitudes are varied by some exciting incidents, among which the kidnapping of Rannie led to the demand for a ransom, which gives title to the novel. In the end Christobel and Philip Harper realize their hopes.

STUDIES IN SPIRITUAL ENERGY FOR TEACHERS OF RELIGION, by George Walter Fiske. Fleming H. Revell Co., New York. 237 pages. $1.75.

For several years Dr. Fiske of Oberlin Graduate School of Theology has been writing a column each week in a Sun-

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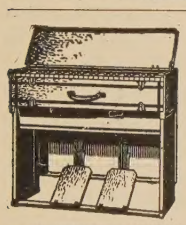

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day school teachers' magazine. Realizing that modern graded schools have lost the oldtime spiritual power, his object has been to generate and stimulate the teacher's own spiritual life so that he shall share his experience with authority with his scholars. Sixty of the above articles, somewhat revised, are here sorted into five chapters, full of wise personal exhortation.

The matter is informal, anecdotal, and always steeped in Scripture.

Daily Bible Notes

(Concluded from page 284)

Friday, 30th. John 14. 15-19.

1. In a sense these verses are the climax of New Testament teaching about the Holy Spirit. The basis of it is that mutual love which has been established between Jesus and his disciples. Their future history and ours, their relations to God and ours, depend on this fact. It is a love which issues in conduct identical with his conduct. No man can love Christ without loving all that he loves, whether that be called his commandments or his other disciples. But if their love survives the coming disaster and apparent separation from him, can they not be sure that his love for them will have its continuance and its enhanced power even after death?

2. On that idea he fixes their minds. When his visible presence with them is ended his real presence will continue, for he will be still active on their behalf, and in a glorious way. That other helper, even the Spirit of truth, will at his behest take his place in their hearts and lives. His presence will never be broken. Death cannot cut in between a man's soul and the divine Spirit with which it is vitally united. That union is forever. Moreover, it is the final, the supreme union between the human and the divine, which the Spirit of truth or reality will then establish. It is a reality to which the "world," the unawakened human mind, cannot attain. It is open as a living experience to those who have learned his love.

3. How tenderly Jesus seeks to get into the woe-filled hearts of his beloved disciples! Do they feel as lonely as orphans as they see the approaching doom? Nay, let their very love of his love be their assurance that he cannot leave them thus! A greater joy than they have ever had is coming to them, the permanent, eternal presence of that helper Spirit which will be himself whispering love in their inmost hearts, forever and forever.

O Lord, who didst so love thy disciples of old, we praise thee for the assurance that thy love for us is the same, and that thy Holy Spirit in our hearts is proof of the same! Amen.

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CHRIST OR THE CRITICS, by C. W. Amos Hale. Marshall, Morgan & Scott, London. 235 pages. 6/-.

FINALITY OF JESUS CHRIST (THE), by Robert E. Speer. Fleming H. Revell Co., New York. 386 pages. $3.

Also Received

MEDITATIONS WITH LUKE, by Harold B. Ingalls. National Council of Student Christian Associations, New York. 44 pages.
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